

DOMINICANA

by

THE DOMINICAN THEOLOGICAL STUDENTS
WASHINGTON, D. C.

Permissu Superiorum



WINTER, 1942

Address: DOMINICANA, 487 Michigan Ave., N. E., Washington, D. C.
Published Quarterly: March, June, September and December

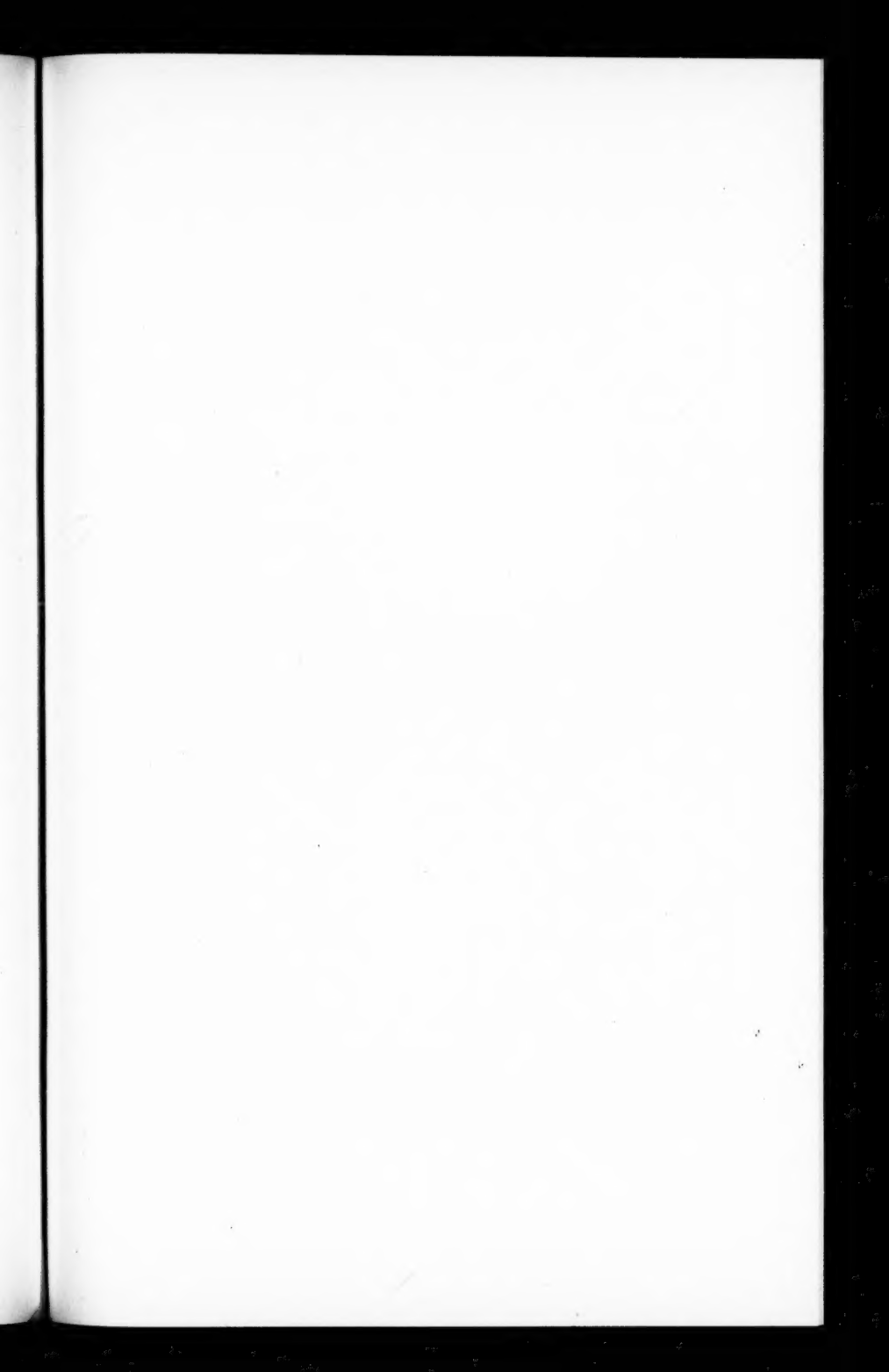
Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second-class matter at the Postoffice, Somerset, Ohio, June 19, 1926, and at Washington, D. C., June 19, 1926, under par. 4, sec. 412, P. L. & R. The Rosary Press, Somerset, Ohio.

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"Et Incarnatus Est"

DOMINICANA

Vol. XXVII

WINTER, 1942

No. 4

THE CRIB OF PEACE

JOHN WAY, O.P.



FOR centuries before the birth of Christ men had searched for true peace and happiness. In their quest they had indulged in every kind of wickedness and perversion. Their pride led them to worship false gods; their greed and ambition fanned the embers of hatred. So intense was their desire for peace they even battled for it, but they knew not where it lay. Thus we read in Isaias: "They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them, every one that treadeth in them, knoweth no peace."¹

Such was the state of ignorance and disillusionment when God sent His only begotten Son, born of the Virgin Mary, to guide men into the way of peace. The way of peace which Christ proclaimed at His birth was the way of virtue. Lying in a manger in swaddling clothes, the Saviour represented the most excellent way, God's way, to peace and happiness. The Babe of Bethlehem was humble. Contrary to the opinion of the world, He showed that meekness of spirit was a wise step toward peace. The Babe of Bethlehem was poor. By embracing poverty willingly, He showed that it can be a great means of becoming united to God, whereas riches, which so many thought a joy unalloyed, can be an obstacle to the peace and love of God. There was nothing of the eye-filling magnificence of the worldly prince in the crib of Bethlehem.

Christ's birth in a cave at Bethlehem was not alone a symbol of peace. It was also a revolution against the wickedness of the world. Christ in the manger, in the words of Chesterton, "crystallizes three things: the human instinct for a heaven that shall be as literal and

¹ Isaias, 59, 8.

almost as local as a home; a philosophy 'larger' than other philosophies; it proclaims peace yet fights every mode of error."² Christ, the King of Heaven, brought heaven to the earth as He was born at Bethlehem, and His philosophy which was to be known as Christianity would battle with the spirit of the world. Christianity would bring peace not by pride, avarice and hatred but by fostering humility, self-sacrifice and love.

Christ in the manger assumed flesh. In His humility He showed that the greatest impediment to the attainment of peace, namely man's pride, must be subdued. While God could become man, man could not become God but must be subject to God as creature to Creator. Our First Parents desired to be not so much God-like as like gods. For their error they did not enjoy peace but suffered misery and sorrow. About the crib there was complete tranquility, because there was absolute submission to Him who orders all things perfectly.

The humility of the first Christmas is further seen in the persons of Joseph and Mary. Joseph, in obedience to the command of Almighty God, took Mary as his wife. Mary, when chosen by God to be the Mother of Christ, exclaimed: "Behold the handmaid of the Lord; be it done according to thy word."³ The obedience of Joseph and Mary entailed suffering; their submission to the Will of God exacted heroic sacrifices. Joseph knew the great responsibility which was his. Mary realized the part she was to play in the great holocaust. They were to enjoy God's peace in the company of the Infant Saviour, the Prince of Peace, because they were obedient to the commands of God.

The humility of Christ's birth is seen also in the lowliness of His birthplace. Refused lodging in the inn of Bethlehem, Christ was born in a forsaken stable along the wayside. "He came unto His own, and His own received Him not,"⁴ but about the crib there was complete joy and happiness. Joseph and Mary, as they knelt before the crib, were perfect images of peace and contentment—so calm, so still, so raised above sorrow because they possessed the all-blissful presence of light and holiness. They had been humiliated and rebuffed, but in their meekness of spirit they had followed God's way to peace and happiness.

We can picture Mary beside the crib of peace pleading with us to approach the Infant Jesus in a spirit of humility, meekness and love. She pleads with us, because we are dazzled by the tinsel

² CHESTERTON, *Everlasting Man*, p. 218, Dodd, Mead Co., New York. 1925.

³ Luke 1, 38.

⁴ John 1, 11.

wealth of the world with all its pomp and vanity. Mary's first-born Son lies in a manger. He Who is the bread of angels, our daily heavenly bread, is put to rest in a manger—a manger from which the dumb animals take their daily nourishment. Poor as was that resting place, it was a symbol of a glorious gift. Its prefiguring of that glory to come raised it above the satins and silks, the soft luxury into which is placed a new-born prince. As we look into that first Christmas, Mary is beseeching us to cradle her poor Son, the Prince of peace, in our bodies by receiving Him in the Eucharist. "Peace I leave with you, my peace I give to you; not as the world gives do I give to you."⁵

The world needs to meditate upon the wisdom of the crib of peace. For the most part the significance of the birth of the Redeemer has been forgotten. Too many are seeking material advantages and pleasures rather than the Bread of Heaven. The enemies of true peace are not entirely outside of the fold; even within there are many who fail to live in their personal lives the virtues which Christ's peace demands. We must be willing to deny ourselves and make sacrifices. As we visualize the stable of Bethlehem, we can see the shadow of the Cross.

In our own time the sins of men have lengthened their shadows and cast their gloom upon the world. Men today do not know the way of peace, because their passions have blinded them and they are faltering in the path of error. "Whence do wars and quarrels come among you? Is it not from this, from your passions, which wage war in your members?"⁶ The life of Christ as it began at Bethlehem was a life of peace; however, at the same time it was a revolution against the sensual allurements of the world, the flesh and the devil. If the angels recognized the glory of Christ's birth, why should not men? It is because men have strayed from the path of virtue and do not know the "Light" in Whom there was no darkness. "And the light shines in darkness; and the darkness grasped it not."⁷

The crib of peace was at variance with the world. "Do not think that I came to send peace upon earth; I have come to bring a sword, not peace."⁸ The sword would be the sword of persecution wielded by those who would seek peace in sin, who would hate the true peace of virtue. The peace Christ offers is not the sterile complacency which seeks its rest in submitting to worldly conceptions of peace. Christ's

⁵ John 14, 27.

⁶ James 4, 1.

⁷ Matt. 10, 34-35.

⁸ Matt. 10, 34-35.

peace is the peace of God, for which we must struggle against an adverse world. Christ's peace is really "worth fighting for"; it is eternal.

The crib of peace is the wisdom of God. Christ's message of love and hatred for sin has formed the heart of that doctrine which is Christianity. Since the first Christmas many have rejected the good tidings which Christ brought to the world. At the present time when the cruelty, the grief, the trouble and suffering of war are being felt, Christianity is said by some critics to have "failed," but the Vicar of Christ, His Holiness Pope Pius XII, in his Christmas Message to the world a year ago, exclaimed: "No! Christianity, whose force derives from Him Who is the Way and the Truth and the Life and Who is with and shall remain with it until the consummation of the world, has not failed in its mission, but men have rebelled against that Christianity which is true and faithful to Christ and His doctrine. In its place they have fashioned Christianity to their liking, a new idol which does not save, which is not opposed to the passions of the carnal desires nor to the greed for gold and silver which fascinates, nor to the pride of life; a new religion without a soul or a soul without religion, a mask of dead Christianity without the spirit of Christ. And they have proclaimed that Christianity has failed in its mission!"

Catholics who would learn the lesson of that crib of peace turn to the throne of peace—the Chair of Peter. The Sovereign Pontiff knows that we shall have no lasting peace unless men adopt the right way, the Christian way of life. The spirit of Christ which shone forth in the crib of peace in its lowliness, its meekness, its love is now resplendent in the Vicar of Christ who would lead us, if we could only be led, to the crib of eternal joy. "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!"⁹

⁹Isaiah 52, 7.

A GLIMPSE AT THE WHOLE CHRIST

HUGH LOUGHERY, O.P.



REAT love is measured by its selflessness. Love worthy of the name takes upon itself the condition of the beloved. Impatient with aloofness and mere well-wishing, it overflows into protestations. This usually entails placing one's self on the plane of the one loved. Sometimes this means lowering one's station, at least, temporarily. The lover even experiences delight in putting on the poverty of the other so as not to be in the slightest out of harmony with the surroundings of his love. "Friendship," says St. Thomas, "is based upon some fellowship of life 'since nothing is so proper to friendship as to live together.'"¹

If one could surmise to the unimaginable degree of the infinite, one would approach the motive force behind the love which the august Trinity had for man that the Second Person, the Word, would descend from Heaven to assume the flesh of man. Never before was there so world-shaking a moment in history as when the Trinity bent earthwards to conceive in the womb of Mary the immaculate Christ. Never was there so great a manifestation of love. As is recorded in the books of the Old Testament, God had called some man to lead a tribe out of sin, but through the Incarnation God Himself was the instrument. St. Thomas clearly calls Christ the conjoined instrument of the divinity.²

Christ did not plead the cause of humanity before the bar of divine justice as a lawyer. Such action did not suit the plan of Divine Providence. Conceived by the Holy Ghost, His flesh taken from the womb of the Virgin Mary, Christ condescended to hide His Divinity, as it were, so as to be the real victim of sin. He was no professional bailiff. He identified Himself with human nature and shouldered the entire guilt of man's crime.

The thought of such tremendous love as is shown forth in the Incarnation staggers man's mind. So extraordinary a thing leaves the mind helpless in imagining. Theologians call the Incarnation the Hypostatic Union, that is in Christ there were two natures, the Divine and the human, yet only one personality. All the actions belong to the Person of the Word.

¹ ST. THOMAS, *Summa Theologica*, II II Q. 25, a. 3.

² *Ibid.* III. Q. 64, a. 3.

"The Word is one with the Father by identity of Nature; by His Humanity we are united to Him and He is united to us. Christ, the Word Incarnate, is the bond of union between the Divinity and the humanity, existing at the same time in both, in Himself like unto both, in spite of the vast distance between one and the other—God one with God the Father by the Divine Nature; Man one with man by a true human nature."³

Christ took upon Himself freely all the infirmities and indispositions common to man. The sinless Christ lived a normal human life. He had to walk when he wanted to go up to Jerusalem. When he had walked far, he had to rest. He had to eat to keep Himself alive.

The physical life of Christ was conditioned by time and circumstance. There would be a day, known by the Father, when He would die. As the hour of that last day approached, he promised his nearest friends and followers He would not leave them orphans. He would come again. His parting words contained the pledge that He would send One Who would be with them until the last sunset of this world.

As unprecedented and unparalleled was the coming of Christ, equally poignant was His departure. For the paltry price of a potter's field His purchased death became the medium from which life came to all subsequent generations.

The Mystical Body of Christ is the prolongation of the Incarnation. In a sense, it is the application of the Redemption to men living twenty centuries after His physical presence. Christ died to break down all barriers separating man from God and to effect reunion and incorporation into Himself. The precedent of the infinite bending down of the Trinity, the Incarnation, is in some respect seen again. The ineffable tryst of God with man is consummated in the Mystical Body of Christ. Grace sufficient to make all men sons of God was the prize won by Christ. St. Thomas tells us that the grace of Christ was not for Himself. As our Saviour and Redeemer he has as His proper office to confer grace on men. Yet the tremendous treasure of grace realized by the Passion of Christ is of no avail to man unless man can come in contact with the source. Knowing that a limpid spring exists is not satiating thirst. Rather such a situation makes the mouth dryer.

St. Paul, contemplating the magnificent economy of grace and the closeness and intimacy by which men in various degrees are united to Christ, thought the analogy to the human body best suited to impress this dogma upon those he wished to instruct. The analogy seems

³ ST. AUGUSTINE, *De Unitate Ecclesiae*, ch. 4, t. 43, col. 395.

to be Pauline, but that the same dogma is expressed by other figures can be seen in the Synoptic Gospels and quite prominently in the "Vine and the Branches" mentioned by St. John.

The human body comprising a myriad of cells has two lives: an individual cellular existence and also a common life wherein the cellular vitality is absorbed by its contribution to the whole activity of the person. For this reason, the cells are caught up into a higher life. It will be seen how this physiological phenomenon has been adapted by the Church to express the reality of a dogma.

The pattern for the Mystical Union of the members with the Head was the Incarnation. Christ, now reigning in triumph in Heaven again, identifies Himself with the same humanity from which was fashioned His physical body. Once again the divine and human meet in a unique union. The union of each member with Christ is the closest conceivable union, for man is incorporated into Christ as real parts of His Mystical Body, forming with Him one supernatural whole. Christ's Mystical Body is neither like a mere corporation of stockholders bound together by the common incentive of financial gain nor like a union formed from the common consent of the people, as are these United States. The union between the mother and the child during the period from conception to birth approaches the intimacy between Christ and the members of the Mystical Body. Head and members are moulded into one supernatural organism which is nurtured and grows by the vitality breathed out from the Holy Ghost, the heart, through the hidden impulses of grace.

On that day when St. Paul was struck from his horse and interrogated for his persecutions of the Church, he was not accused of breathing out threats against some social group. Christ in this instance identified Himself with the Church. "Saul, Saul, why persecutest thou me? Who said; "Who art thou, Lord? And he: I am Jesus whom thou persecutest."⁴

In the human body if the toe stubs a stone, the pain is felt throughout the whole frame and the head cries out. Again, in a race although the legs carry the runner down the course and across the tape to victory, it is the head which is crowned with the laurels of triumph. St. Thomas says that man constitutes with the Incarnate Word one mystical Person.⁵ So absolute was St. Paul's certainty of his union with Christ in the Mystical Body that he exclaimed: "And I live, now not I, but Christ liveth in me."⁶

⁴ Acts of the Apostles, 9, 4 and 5.

⁵ *Summa Theologica*, III Q. 19, a. 4.

⁶ ST. PAUL, *Epistle to the Galatians*, 2, 20.

Throughout this exposition one point must be remembered. Figures of speech and metaphors have been used and were first used by the apostles to delineate for readers a real dogma. Never must it be forgotten that the figure is not the dogma. As close as is the similarity between the human body of man (the figure) and the Mystical Body (the dogma), there are great differences.

In the human body the head is in some respect dependent upon the other members of the body. The head of the human body could not walk to the corner drug store and leave the fatigued legs sprawling in an easy chair at home. However, Christ is in no way dependent upon the members of the Mystical Body; he is self-sufficient. The Church safeguarded her children from misconceptions of error on this point when, at the Council of Orange, using the metaphor of the "Vine and the Branches," She declared: "The branches are in the Vine in such fashion as to bestow nothing upon the Vine, but from the Vine they receive that whereby they live. The Vine is in the branches in such fashion as it supplies them with vital nourishment, not that it takes nourishment from them. Wherefore, to have Christ in them and to abide in Christ profits His disciples, but not Christ. For if the branch is cut off, another can spring forth from the living root, but that which is cut off cannot live without root."⁷

To be chosen as a leader, to stand unrivaled at the head of men so as to inspire respect and obedience, usually presupposes inherent superior qualities of mind or body. That Christ should have this ascendancy and superiority of headship over all members should be expected. In Him resides the plenitude of grace. His splendor of stature radiates a brilliancy that throws deep shadows over all the surrounding constellations of men and angels. St. Thomas, in his introductory article on the Church, explains the convenience of Christ's Headship over the Mystical Body by a comparison to the distinctive attributes found in the human head: order, perfection and power.⁸ Because of His nearness to God the source of grace participates more fully than any member in the font of grace.⁹ Grace was conferred on Him, writes St. Thomas, "as the universal principle for bestowing grace on human nature."¹⁰ Again, the leadership is fitting to Christ for His fullness of grace is not for Himself alone but for others.¹¹

The contemporary unjustified emphasis upon the importance of the color of one's skin or the place of one's origin has cut fissures in

⁷ DENZINGER, *Enchiridion Symbolorum*, No. 197.

⁸ *Summa Theologica*, III Q. 8, a. 1.

⁹ *Ibid.*, Q. 7, a. 1.

¹⁰ *Ibid.*, Q. 7, a. 11.

¹¹ *Ibid.*, Q. 7, a. 1 et 9.

the structure of the modern state. Race and blood are badges of royalty. Christ's whole "social doctrine" was universal in tenor. In His physical life, Christ was not equally loving to all. He had his favorite friends, but no one was banned entirely from His friendship. Unequivocally the Scriptures testify, "... the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them."¹² And what shows forth the broad sweep of His universal love better than his acceptance of the genuine tears of Mary Magdalen, the outcast of society? Christ alone had the courage and patience to look beneath the surface of skin and into the heart. He alone issued the challenge when He said, "Come to me."

Man's redemption was the work of a single Person, yet its reverberations were manifold. Often the membership in Christ's Church, His Mystical Body, is wont to be considered exclusively filled out by those who occupy a pew at Sunday Mass. These are the visible members. They have been formally initiated, born again of the Holy Ghost, through the Sacrament of Baptism. But there are others, those who are imperfectly joined to the Head of Christ in His Mystical Body.

Who compose the full membership in the sheepfold of Christ? No one but the Trinity Itself can say who are not members. St. Thomas thought that practically every man of good will has some place in the Mystical Body. The members of the human body are members merely for the span of years reaching from birth to death. Since the flood of grace that was unleashed by the Passion and the Cross sweeps back through the Old Testament and up in the future to the death of the last man, the limitations of time have no place in the Mystical Body. Again, not all members, as is the case in the human body, are equally joined to the head.

There are two general classes into which St. Thomas says all men fall. Either a man is actually this day united to Christ or he is capable of being united actually to Christ. The stockbroker with a summer villa at the seashore and a residence in the city, the sandwich sign man, our enemies at war, all these are not cut off from membership.

Christ is principally the Head of the saints in Heaven, who are united to Him in glory. Here on earth He is actually united to those in the state of grace who have a share in Divine Life. Also they are united to Him who have let the fires of divine charity burn out in

¹² Luke 15: 1 and 2.

their hearts, but who are still attached by the cords of faith. The latter are less perfect members, because sin has erected a dam before the flow of grace from the Head. St. Thomas in his two potential categories counts those who are not members today either by the ties of charity or faith but who are destined in the future to actual membership, and those who are capable of membership but who will never be actually caught in the divine net.¹³

Commonly, carpers taunt that the Mystical Body of Christ is too technical, it has no basis in fact, it is for the mystic or the theological seminar. Peculiarly, the apparent ethereal aspect of the name blinds many to the reality of this simple doctrine. To the member in the state of grace, the influence of Christ is more intimate, more close and more vital than the breathing of air. Unfortunately, the realization of this closeness and nearness of Christ is often dispensed with the same platitudinous casualness as respiration.

Prompted by the groanings of love from the Trinity, the Father sent His Eternal Son to earth Who dignified inestimably every human person through the Incarnation. The end of the physical life of Christ is but the finish of the first chapter of love. Christ again, as the glorified Person of the Trinity, seated at the right hand of the Father, extends His embrace to humanity. In this mystical caress Christ has drawn man so close to Himself that the apostles and evangelists, striving with all resourcefulness, could find no better analogy to express the extraordinary life of the Mystical Body than the familiarity existing between the head and the members in the human body and the inseparableness of the vine and its branches.

¹³ *Ibid.*, III Q. 8, a. 3.

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Christmas: 1942

Remember the Christmas we used to know
When we trudged at night through the glistening snow
 To the mass of the Virgin Birth?
Remember the crib with its lights aglow
Where we knelt to pray that the Infant bestow
 All the blessings of peace on earth?
And now that the peace of those days has fled,
And the world we knew has been bludgeoned and bled,
 Are our lips to be stricken dumb?
Our triumph may rest on a prayer unsaid,
And the peace we seek may be found just ahead
 In a prayer which is yet to come.
 —Alan Smith, O.P.

THE FORGOTTEN FIGURE OF THE NATIVITY

CLEMENT McKENNA, O.P.



ND it came to pass that in those days, there went out a decree from Caesar Augustus that the whole world should be enrolled . . . And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David which is called Bethlehem . . . to be enrolled with Mary, his espoused wife, who was with child."¹ With this seemingly negligible mention, St. Joseph is dismissed from the most momentous scene ever enacted upon this earth. The forgotten man! If any man was ever deservedly styled 'forgotten,' it was Joseph, the humble carpenter of Nazareth.

God in His ineffable Wisdom knew that He should set the example for all mankind in the observance of His laws. He had constituted the family as the basis and foundation upon which man should build his life. Therefore it was fitting that when in the fullness of time the Son of God was to assume human form and become man, a true family should be established. In order to protect Mary and her Son from all opprobrium and shame and to assure them of proper human security and care, He would choose a husband for Mary, who would be a guardian and protector of her divine Baby. Yet, He must insist upon the divine generation of Christ, and he who would be chosen for Mary must recognize the fact that his protege was Divinity itself.

There had been many prophecies concerning the future Redeemer, and Joseph probably knew them all. As did every Jewish man, Joseph hoped that the promised Messias would appear during his lifetime. Never did he imagine that he would dare speak to Him. What must have been his feelings when he learned that he was the husband of the woman who had been chosen as the Mother of Christ! To think that he, a poor, humble, laboring man, was to be so intimately connected with the God-man! How he must have trembled when he considered it!

Since the Evangelists have presented merely the bare essentials in the august story of the Nativity, much is left to the imagination of man. The Gospel relates that Mary and Joseph left their home in

¹ Lk. 2, 1.

Nazareth in order to comply with the edict of the Governor. Since Joseph knew well that the time for Mary's deliverance was nearly at hand, how he must have worried during that long and weary journey to Bethlehem. They were among the last of thousands to arrive, and it was evidently very late in the evening. Vainly Joseph went from door to door, seeking admission for the night. Always he received the same answer: "There is no room." Almost desperate, he finally heard of an unused stable, an abandoned cave, that he could use. Oh, what a blow to his manhood! To ask his wife not only to live in the wretched place but also to deliver her Divine Son there! If he could only find a really fitting place for the King of kings! But no, his foster-Son would not want a palace; neither would His Holy Mother. They would be content to stay anywhere, even with the animals of the field! Mary looked at Joseph with loving understanding and gratitude, and entered the stable. It seemed then to Joseph that time stood still. A tremendous mystery was now going on in that humble stable. The world was about to receive Him Whom it had awaited for thousands of years.

As Joseph remained outside, anxiously waiting for some word from Mary, what wonderful thoughts must have been his. Sadness at the pitiable plight of Mary being forced to stay in a cave, and, above all, of the God of All being forced to reside there; delight and inexplicable joy at the thought of being chosen as the protector on this earth of the God-man.

Finally the door opened, and Mary beckoned to her spouse to enter. Trembling, Joseph softly and silently tip-toed over to the manger. Tears of joy flooded his eyes as he beheld the tiny infant wrapped in swaddling clothes. Then falling to his knees, he adored the Divine Babe. Words would not come; they could not come. All the hopes of generations, past and yet to come, were wrapped in that silent prayer of Joseph at the manger. And that small, gurgling Infant, beholding the simple humility of His foster-father, without doubt showered oceans of graces upon him; for he saw there, one of the finest acts of Faith that would ever be offered to Him.

Reluctant though he was to tear his eyes away from the Infant Babe, Joseph could not forget that he was husband and guardian. Mary and her Son needed provisions, and it was his duty to procure them. Hurrying into the town, he obtained the necessary food. He did not linger; he was ever longing to again feast his eyes on his God. Shortly afterwards, the shepherds came to the door of the stable, seeking Him of Whom they had been told by the Angels. They still heard in their hearts the *Gloria in excelsis Deo*. Now they beheld the

Reason for it. No doubt, they noticed the elderly man kneeling in silent adoration. They did not know who he was, and Joseph was most willing to remain unknown. He was supremely happy in his role, humble though it was, and was not seeking human recognition. His toil-worn face was filled with heavenly light as he steadfastly gazed upon the countenance of Jesus—his Lord, but also his foster-Son.

During the following days, Joseph must have gone through the town, seeking a more fitting dwelling for his family. He was not poverty-stricken; he was a laboring man who must have been able to support a wife for otherwise he would never have consented to marry. Thus, he was able to see if he could hire rooms. By this time some of the crowd that had surged to Bethlehem had begun to leave. There were now many empty rooms. We do not know whether Joseph rented some of these, or whether he accepted accommodations from some of his relatives. We can be sure that he removed Jesus and His Mother from the abandoned stable as quickly as possible. That had been terrible enough during urgent necessity, but it was not fitting that they should have to remain there.

Then followed days of joy-filled waiting. The Holy Family intended to obey all laws; the civil law of registration and the religious laws of Circumcision, Presentation and Purification. Joseph did not see fit to exempt himself or his Family from the fulfillment of the laws, even though he knew that Jesus was the Eternal Law. Finally, the required days were passed, and they could make plans to return to Nazareth—home—where Jesus was to live in subjection to Mary and Joseph until the beginning of His public life.

And the loving, lovable foster-father? He had served well in his important role. Naught was left for him but to increase in sanctity until the day when, in the affectionate arms of Jesus and Mary, he should enter upon his eternal reward to hear: "Well done, thou good and faithful servant."²

² Mt. 25, 21.

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THE MARTYRS OF BETHLEHEM

HUBERT HORAN, O.P.,



URING the Christmas season, the liturgy of the Church is characterized by a spirit of joy and exultation. Christ, the Man-God, has come. As the Babe of Bethlehem, He invites us to receive Him into our hearts. Holy Mother Church, wise in the way of Light, urges us to cleanse our hearts from all imperfections and make them worthy habitations for the Infant Saviour. During the octave of Christ's nativity, she places before our eyes the feasts of Saints whose lives exemplify how this may be accomplished.

On one of these feasts, that of the Holy Innocents, the spirit of jubilation pervading the season's liturgy is repressed, for on this day the Church commemorates the massacre of the male children of Bethlehem, who, Saint Augustine says, "died not only for Christ but instead of Christ." Ordinarily, on the feasts of her martyrs, the Church clothes her ministers in red, symbolizing the profuse shedding of blood by which the martyrs entered into eternal glory. On this day, purple is substituted for red because the Martyrs of Bethlehem died at a time when they could not attain the beatific vision. Besides the use of purple vestments, the Church also suppresses the *Alleluia* and *Gloria* in the Mass unless the feast occurs on Sunday. This is done in sympathy and compassion for the mothers from whose arms the children were torn to die for Christ.

Concerning the history of the Feast day we know very little. It was first celebrated in the Roman Rite about 485. After that, we find it in the Greek, Syrian, Chaldean and Armenian liturgies. The exact date of the occurrence of the massacre is unknown, as is also the number of children who were killed. Flavius Josephus, the Jewish historian, does not mention the massacre in his account of the reign and deeds of Herod. For this reason we conclude that the number of infants murdered was rather small—less than one hundred. Another reason for this conclusion is that at the time Bethlehem itself was only a village. Thus, the number of 64,000 to 144,000 infants accepted by early writers seems to be an exaggeration.

Regardless of the number of infants murdered, however, the significance and importance of the Feast remains undiminished. From the Mass and Divine Office of the day, we can derive some very important lessons. It is noteworthy that the Angel appeared to Saint

Joseph instead of the Blessed Virgin. We may recall that before God cast Adam and Eve from the garden of Paradise, He made Eve subject to her husband, "And thou shalt be under thy husband's power and he shall have dominion over thee."¹ It was very fitting then, that a command of the All-High God to Joseph and Mary should be delivered directly to Joseph who should then command Mary, the mother of the child. Joseph was absolutely obedient to the order, for he "arose, and took the child and his mother, by night, and retired into Egypt."² What an example of obedience for us to imitate! What trust and confidence in God for us to cultivate!

In the Officium or Introit of the Mass, we see the foundation or basis for a doctrine which Christ was to teach later: "Unless you be converted and become as little children, you shall not enter into the kingdom of Heaven."³ The Officium reads, "Out of the mouths of infants and sucklings thou hast perfected praise, O God, to confound thy enemies." Children, who had as yet not attained the use of reason, are used by Almighty God to disconcert the plans of an impious monarch, Herod, to murder the Son of God. The privilege of martyrdom thus offered the children has not been underestimated by the Doctors of the Church, for St. Bernard writes: "Will anyone doubt that a crown was given to these Innocents? If you ask me what merit could they have that God should crown them? Let me ask you, what was the fault for which Herod slew them? And whilst Herod could put these babes to death, who had done him no injury, may not Jesus crown them for dying for Him? The Innocents were martyrs to no other eye than thine, O God!"⁴ In Rome, the station Church for this feast is at St. Paul's outside the Walls, where some of the Holy Innocents are buried. During the sixteenth century, Pope Sixtus had a portion of their relics transferred to St. Mary Major's and placed near the relic of the Crib.

In the Offertory prayer, "Our soul has been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken and we are delivered,"⁵ we find the sentiments of the Holy Innocents themselves expressed. They sing, rejoicing over their deliverance from the trials and troubles of this life from which they have been spared by shedding their blood for Christ. Then, as a fitting tribute to the sorrowing and disconsolate mothers who saw their children butchered, the

¹ Genesis 3, 16.

² Matthew 2, 14.

³ Matthew 18, 3.

⁴ Homily on the Feast of Holy Innocents.

⁵ Psalm 123: 6 and 7.

words of Rachel lamenting over the Fall of the Holy City (for the captives were gathered at her tomb before beginning their exile to Babylon) are used as a Communion prayer, "A voice in Rama was heard, lamentations and great mourning: Rachel bewailing her children, and would not be comforted because they were not."⁶ How fitting it is that the Church though rejoicing in the crown of glory merited by the infants should remain mindful of the parents who witnessed the ruthless murder of their children without realizing the inestimable reward awaiting them. From this we, too, can learn the lesson of resignation to the holy Will of God, even though we cannot understand the reasons for which things occur.

We have treated in detail various extracts from the liturgy of this feast day. By a careful and prayerful consideration of them, we can hope to reap in our own lives, the benefits which the Church asks for us in the Collect of the Mass, "O God, whose praise the martyred Innocents confessed this day, not in speech but in their death: destroy in us the evil of all vice, that our lives may show forth in our deeds that faith in Thee which our lips profess." Only then can we confidently hope for the reward which the Holy Innocents have received.

⁶ Jeremiah 31, 15.

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THE DOMINICANS IN ZANESVILLE¹

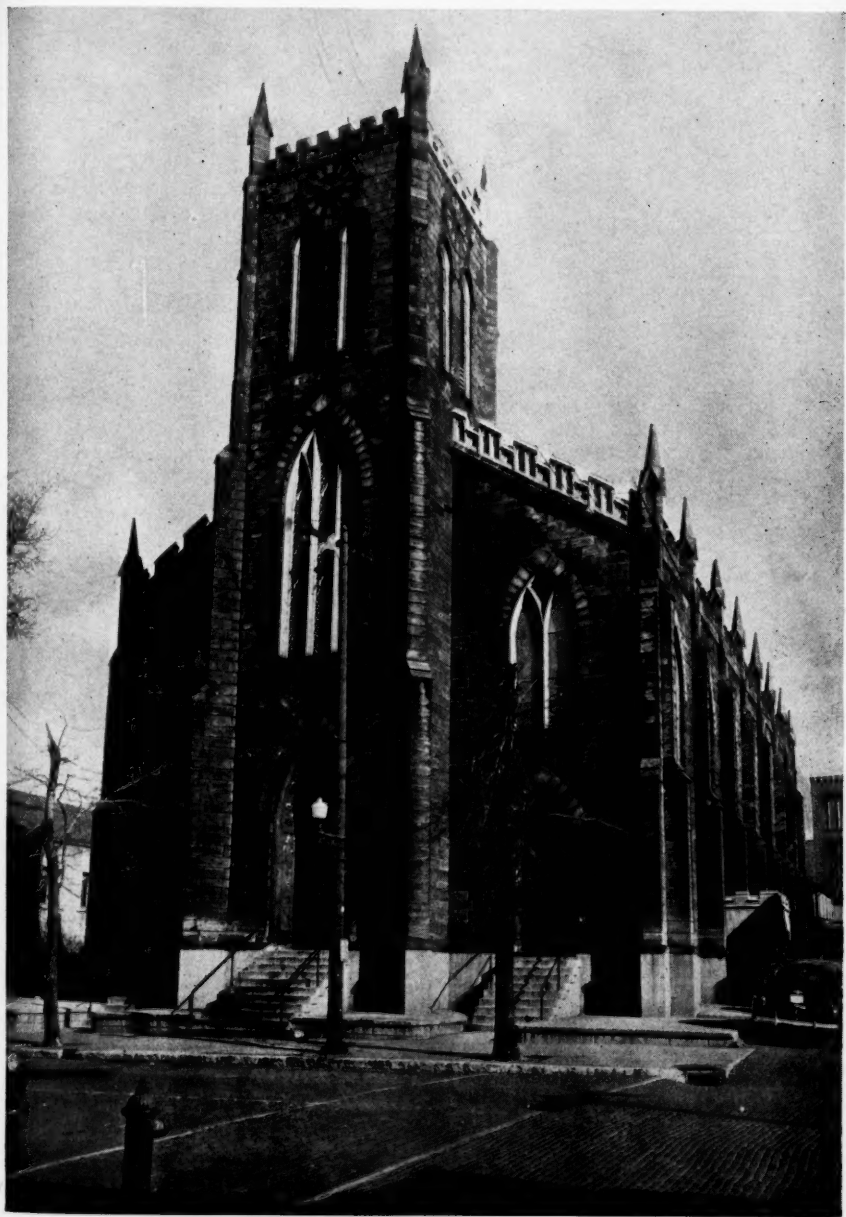


'M WILLING to give something to your church, but I have no money. I have a place two miles down the river where there is good building stone. You can have all you want for your new church." Father C. P. Montgomery, O.P., looked at the speaker. The gift was unexpected, and the giver was a non-Catholic of Quaker descent, John C. Howard. In a few brief sentences he had removed one of the greatest obstacles to the new church Zanesville needed. A larger church was a real necessity, for Catholicism had experienced a tremendous growth in Zanesville since that spring of 1819 when Father Dominic Young, O.P., rode into town and found only three Catholic families without church or priest. He had been most hospitably received by John S. Dugan, proprietor of the Green Tree Tavern. In the second story of this building, located at the northeast corner of Main and Fifth Streets, on a bureau dressed to serve as an altar, the Dominican celebrated the first mass said in Zanesville.

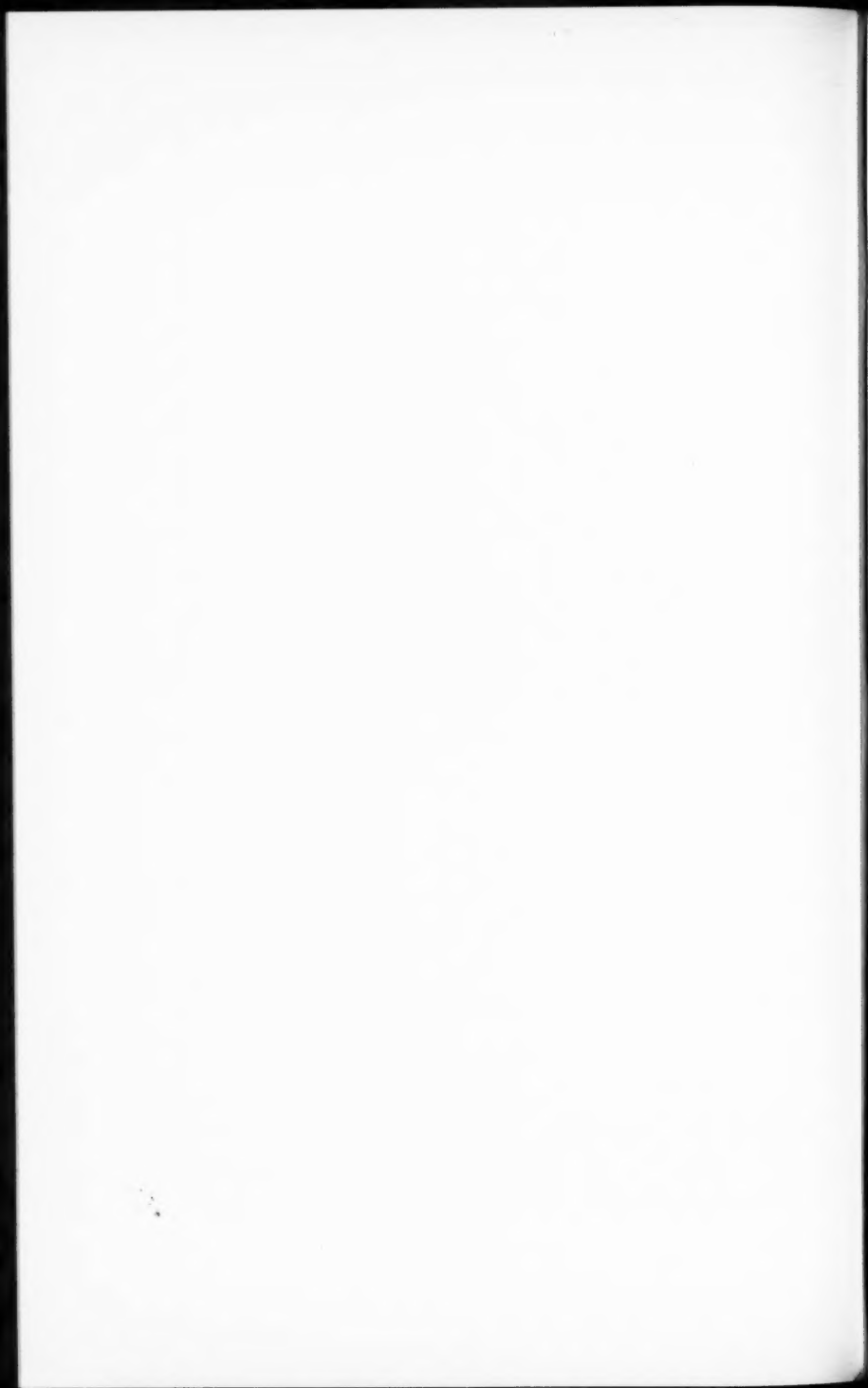
Father Young could not remain, and months would pass between his visits, for he had his own congregation at St. Joseph's in Perry County, Ohio. For the Zanesville Catholics to go there meant a long trip on horseback or carriages over roads far from easy riding. Mr. Dugan had the answer to the problem. He provided a church. In 1820 he purchased the brick warehouse which stood on the northeast corner of Locust Alley and Fifth Street. One story high, fifty feet long and twenty feet wide, it had cost two thousand dollars, but Zanesville now had a church dedicated to the Holy Trinity and its first resident pastor, Father Stephen H. Montgomery, O.P.

Zanesville was still enjoying "growing pains," and soon this first church was too small for the swelling numbers of Catholics. Once again Mr. Dugan was ready. He bought a lot fronting one hundred thirty four feet on Fifth Street at its intersection with Spruce Alley. On this site was built the Church of St. John. A cruciform structure of brick and stone, its nave measured seventy feet in length and forty in width, and it reached to the height of thirty five feet. Father S. H. Montgomery, O.P., worked hard to furnish it and made an extended tour of the East seeking the vestments, altar equipment and

¹ *Dominicana* wishes to thank the Very Reverend V. F. O'Daniel, O.P., and the Reverend J. R. Coffey, O.P., for their assistance in the preparation of this article.



ST. THOMAS CHURCH, ZANESVILLE, OHIO



other needed appointments. Gifts were soon forthcoming, and on July 2, 1827, the church was dedicated.

Zanesville continued to boom. The Catholic population continued to increase, and the increase brought the recurring problem of expansion. In 1842, Father C. P. Montgomery, O.P., who had relinquished the pastorate of St. John's for the provincialship of St. Joseph's Province, sought to solve the problem which faced his former church. This time, however, the Dominicans could not turn to Mr. Dugan save in prayer. Zanesville's pioneer Catholic benefactor had died soon after providing for St. John's Church. But there were successors to Mr. Dugan, and generous gifts brought the proposed church closer to realization. Mr. Howard made his unexpected but very welcomed offer. Patrick Keeley, an architect in Brooklyn, New York, gave without charge plans for an imposing building of English Gothic. Fortunately, too, at this time a canal was being built near Zanesville, and this provided the necessary quota of workmen. Because the new church was to be on the site of old St. John's, services were conducted on the third floor of the Blocksom building on the northeast corner of Sewer Alley and Main Street during this transition period.

On the seventeenth of March, 1842, the cornerstone of St. Thomas Aquinas' Church was laid. Work progressed so rapidly that in scarcely nine months time the new edifice neared completion, and the parishioners began to speak of it with just pride. A stranger in Zanesville was so impressed that he wrote to the *New York Freeman's Journal and Catholic Register* (January 21, 1843):

"When I reached Zanesville a few days before that great festival (Christmas), as my acquaintances were chiefly among the Catholics, I soon learned from them that the Rev. Fr. Montgomery, with many of his congregation, were busily engaged in making preparations to celebrate Christmas in the new Church; and that all hands that could be collected were under requisition for that purpose. My first visit was therefore to see this monument of religion in the West. Our friends had informed me that their Church excelled any I had yet seen in this country; that our great St. Patrick's and St. Peter's of New York, and St. John's of Philadelphia, would not bear comparison with their church. I thought this a mere boast of imagination or the effect of ardent zeal. You can readily conceive how great was my astonishment when I approached the building to find that they had not over-rated the mag-

nificance of this church, or exaggerated in their description of it . . . I had the happiness of attending the first solemn mass at 5 o'clock (Christmas) . . . this church reminds me of our old Cathedrals of the Gothic Order in Ireland, and especially of that Father Matthew erected some years ago in Cork . . . Its very appearance is almost enough to excite a heavenly and Catholic spirit . . ."

Sixty feet wide and one hundred twenty long, the exterior structure of St. Thomas' Church alone cost forty thousand dollars. Scarcity of money prevented the completion of the interior, and for some years mass was said in the basement of the church. The gift of three thousand dollars from Mr. William Mattingly helped hasten the opening of the upper church. There was some difficulty, too, in plastering the walls, for the first application was of plaster of paris which soon fell to the floor and had to be wheeled away. The second attempt was successful.

In 1850 bulls were received by Father C. P. Montgomery, O.P., appointing him Bishop of Monterey, California, but he asked to be spared the high office. He preferred to remain with his congregation at Zanesville where, one year later on Sunday, December 14, he had the satisfaction of seeing St. Thomas' Church consecrated by Bishop Purcell. Father George A. Wilson, O.P., celebrated the mass with Fathers Francis Cubero, O.P., and John A. Bokel, O.P., assisting him. The Reverend Father W. S. Murphy, S.J., Provincial of the Society of Jesus in Missouri, delivered the sermon. The documents attesting to the consecration of the church were put in a box of pure tin about six inches square and fortified by tape and seal. This was placed in the sepulchre that lay under the long marble altar stone. The Cincinnati *Catholic Telegraph* (December 27, 1851) states: "The weather was intensely cold, but this notwithstanding, the prescriptions of the Pontifical were faithfully complied with."

During all this era of expansion, the Dominicans did not forget to provide for the religious education of the parish children. About 1830 a school was opened in the basement of old St. John's Church. Lack of teaching sisters necessitated the hiring of lay teachers, men for the boys and women for the girls. Later the school was transferred from the church basement to a frame building on the southeast corner of Sixth and Center Streets. It was Zanesville's first Catholic school. In 1853 a two-story brick building was constructed on the lot just opposite the church, and when it was finished in September that year, four Dominican Sisters of the St. Mary of the

Springs community used it both as convent and school. For a while they taught both girls and small boys, but when their rule restricted their efforts to the girls, other teachers were sought for the boys. Two Holy Cross Brothers from Notre Dame, Indiana, came in the fall of 1857 and assumed charge of the boys. During their two-year stay, they lived with the Dominican Fathers. When they left, laymen were again hired. This arrangement lasted until the 1870's when a modification of the Dominican Sisters' rule permitted them to take over the education of both the boys and girls. The Dominican Sisters have ever since supervised St. Thomas' Parochial School, but the old school structure was replaced by a more modern building during the pastorate of the Very Reverend L. F. Kearney, O.P.

As with all churches the wear of years required renovations to be made in St. Thomas from time to time. When Father Kearney became pastor in 1894, he saw that repairs were necessary and he made plans for redecorating the interior of the church. The Retig Brothers of Cincinnati finished the work towards the end of 1897, the same year in which Father Kearney became provincial of St. Joseph's Province. For the twelve years he held this office, he continued to reside in Zanesville. In 1911 he again became pastor of St. Thomas' Church, and once more his energy turned toward improving and beautifying the church property.

Then came St. Thomas' first major disaster. On Sunday, June 16, 1912, a tornado struck the church during the celebration of mass. The steeple, erected during the pastorate of Father James V. Edelen, O.P., was carried away by the terrific wind. A gaping hole was torn in the roof and tons of stone were hurled down upon the early morning worshippers. Three men were killed. The pipe organ was crushed into shapelessness. In a comparatively short time the church was again restored only to be struck by the destructive flood of 1913. Water surrounded all the buildings belonging to the parish, school, church and rectory, but it stopped when it had reached the joists under the first floor of each building. The water was over five feet deep in front of the church while the flood was at its height, and the church could not be used from Wednesday, March 26, to the following Wednesday, April 2. The basement of the church suffered heavily. The floor had to be relaid; the thick mud left by the receding waters had to be removed; and the walls and the woodwork repainted. In 1916 every trace of the extensive damage was removed when Father Kearney had the entire interior redecorated.

Succeeding pastors were equally zealous for the appearance of their church. Major alterations were not called for, but the Domini-

cans were careful to make necessary changes and replacements such as that of the main altar in 1928 during the pastorate of Father Paul Roach, O.P. During this present year, the centenary year of St. Thomas' Church, the Very Reverend L. P. Johannsen, O.P., has made every effort to bring back to old St. Thomas the glistening splendor of its first Christmas.

Zanesville is no longer the little frontier settlement which met the eyes of Father Dominic Young. It is not even the flourishing little town over which the newly-built St. Thomas Church towered. Zanesville now has the rush and rustle of a business center, the noise and smoke of industries, the good and evil which come to every city. Dominicans were there at every phase of its growth, and they have the right to be proud of their achievements. Together with the priests of St. Nicholas parish, also founded in 1842, they have worked energetically to maintain a vigorous Catholicism in Zanesville. Their labors are not forgotten. People in Zanesville still speak of the brilliant and learned oratory of Father Laurence Kearney, whose name is a legend in central Ohio. The unostentatious Father James Aldridge and the kindly Father William Cummings are recalled with affection. For Father Paul Roach there are still prayers of grateful remembrance from those whom he once guided to the Faith. The list could be extended and St. Thomas' history made much more lengthy, but one fact would stand out: St. Thomas' Church has been blessed with good pastors, and St. Thomas' pastors have been likewise blessed with good people.

HOW THE SAINTS KNOW OUR PRAYERS

LAWRENCE HART, O.P.



IN THESE DAYS of world-wide conflict, wars are won by the conquering, not of one nation, but of many. And when an ally goes down in defeat before an enemy, nations yet fighting pledge themselves to help that ally restore itself after they have attained the victory. But when the day of victory dawns, it too often happens that such pledges of aid are forgotten in the greedy scramble for the spoils of war.

How different is the memory of a saint who has won through to the victory of heaven! His pledge to assist struggling sinners may never have been voiced, and surely it never attained the volume with which allied nations promise aid to one another. Nations may forget, but saints never do, for this is a part of their reward, that they should bring aid to those who need it for salvation.

One of the problems confronting anyone who gives aid is that of communication. Nowadays we hear much of the lines of communication. What of those between heaven and earth? The saints in heaven are not awaiting the ring of a celestial telephone, or the arrival of a rocket ship from earth to bring them word of our needs. They do not rely on any of the mechanical devices of man, for all of these are subject to failure. Our line of communication with the saints will never fail, for it is on wings of prayer that our petitions fly heavenward to the land of saints.

But why will prayer never fail us? How can our prayers so bridge the gap between earth and heaven, between the wayfarer and the saint, that we can have complete confidence in our gaining a hearing? Why is it that, though our lips remain unmoved, though our hearts alone be stirred, yet the saints have a sure knowledge of our prayers? Can it be that this is the work of the angels?

Though this may seem a likely answer, and though the work is one worthy of the angels, yet we find the truth something even greater. The saints in heaven do not have to await the message of a Gabriel to learn the prayer addressed to them. Their knowledge is gained in a more perfect manner. For when the saints storm the heights of heaven and attain the Vision of God, they know immediately therein all the prayers that will be offered to them throughout the ages. When St. Dominic first stood in the sight of Almighty

God, he saw then, and all at once, in that ineffable Vision of God, the prayers and petitions his sons and daughters would pour forth to him.

This is a startling fact. We who are accustomed to discover truths in a slow stumbling manner hesitate to accept it. We come to know most things when they happen, and sometimes in a very confused manner. The saints on the other hand have a most sure knowledge of the prayers we pour forth to them, for that is their due. This knowledge is most sure because they obtain it from a knowledge of God Himself, Who is Truth. It is their due because it pertains to the perfection of their happiness and their glory that they should know the prayers addressed to them in order to bring aid to those who need it for salvation.

This is truly a startling fact, but we are speaking of heaven where the Vision of God awaiting us is far greater than anything we have ever known or can imagine. Sacred Scripture declares that "eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him."¹ This is true, not only for those saints who have won their reward, but for all of us who, with the help of God's grace, will win through to victory.

In our heavenly home, we shall find great joy in the knowledge we shall have of all things pertaining to our happiness, a knowledge we shall have, not in the course of time, but immediately when we come to know God, just as soon as we participate in the unending joy of viewing the Splendour that is God. If we knew naught else but God, if our view of other things was completely cut off, we would yet be happy. Still, God in His infinite goodness gives to us a knowledge, not only of Himself, but also of all created things which pertain to each of us as individuals.

In heaven we shall find the fulfillment of all our right desires, and every man rightfully desires to know whatever pertains to him. Among the things that certainly concern an individual saint are the prayers of which we speak. These they know immediately when they enter the court of heaven and gaze upon the infinite majesty of God. But Mary, our Blessed Mother, she who is the Mediatrix of all graces, what must be her state! Every mother knows in the Beatific Vision all she desires to know about her children. But Mary is the Mother of all! From the moment that she returned to her Divine Son, she must have known every prayer ever to be offered. No petition escapes her mediation (And how well this is!). No prayer then escapes her in her view of the Eternal God for all pertain to her as Universal Mediatrix and Mother.

¹ I Cor. 2, 9.

Yet, there are those who might hesitate to accept the truth when they come to a consideration of this fact. Hesitation and confusion, however, are excusable when we remember that our intellects have been darkened by original sin and cannot see the truth so readily as they otherwise might. When they stand in awe even before the truths of nature, why should they not be confused when confronted with the grandeur of heaven? "If I have spoken of earthly things to you, and you do not believe, how will you believe if I speak to you of heavenly things?"² And there are some too who lessen the perfection of this knowledge by separating it from the Beatific Vision and making it the object of special revelations. Special revelations of God are very lofty ways of acquiring knowledge, yet they are not so lofty as this more perfect way, which is to know immediately and all at once in the Vision of God.

All of us are acquainted with the lessons by means of which a teacher brings knowledge to his pupils. They are as so many separate revelations, each contributing a little share to the perfecting of knowledge. A student requires very many of these from his learned professor before he comes to a complete knowledge of the science he is pursuing. How much easier it would be if less of these were required! But let us go further. Let us suppose that it were possible for a professor to give his student a perfect knowledge of some science by means of one sentence, say a sentence expressing the definition of that science. No auditorium would be large enough to accommodate those who would rush to hear him.

Yet in heaven, we find Something infinitely greater than any science, Someone infinitely wiser than any earthly professor, Someone ready to teach us with Something more simple than even a spoken word. Strange it is that the demands for admission to the halls of heaven are not more numerous. In that august place we shall find a Divine Master, Who has already shown us the Way thither, judging us worthy of the perfect knowledge of the Vision of God. There are accidental joys immeasurable, but to give us true rest and peace, this Vision of God is all-sufficient. There is no series of lessons, there is not even one spoken word. There is only the contemplation of God, of Him Who is Truth, Who contains all truth. In Him, as if in a mirror, we shall see reflected all the grandeur of His creation in proportion as our merits and our happiness demand.

In their knowledge of the Beatific Vision, those who have already attained to sainthood know the prayers we offer to them. Not all the circumstances of our prayers pertain to their happiness, but the

² John 3, 12.

prayers themselves do, and these they see immediately upon entering heaven. There are many things which we shall not learn all at once when we reach heaven, but which will be revealed to us now and then to add to our accidental happiness, things we shall know because we have merited the Vision of God. About some things we shall be instructed by our fellow saints, even by the angels. But since there are no special revelations necessary for a saint to learn those things which do pertain to the perfection of his happiness, none are needed in order that the saints may know the prayers addressed to them.

That such is the mind of St. Thomas can be discovered from a consideration of his writing on the subject of the Vision of God which is the reward of the blessed. His reasoning manifesting the truth that the saints know our prayers in the Beatific Vision is very orderly and clear. In a knowledge of God we can know all things, for God by knowing Himself knows all things. While no one of the saints fully comprehends God and each more perfectly knows Him as he has the greater merit, yet each of the saints must know in his view of God all that his happiness demands. "Each of the blessed must needs see in the Divine essence as many other things as the perfection of his happiness requires. For the perfection of a man's happiness requires him to have whatever he will, and to will nothing amiss: and each one wills with a right will, to know what concerns himself. Hence since no rectitude is lacking to the saints, they wish to know what concerns themselves, and consequently it follows that they know it in the Word. Now it pertains to their glory that they assist the needy for their salvation: for thus they become God's co-operators, *than which nothing is more Godlike*, as Dionysius declares (Coel. Hier. iii). Wherefore it is evident that the saints are cognizant of such things as are required for this purpose; and so it is manifest that they know in the Word the vows, devotions and prayers of those who have recourse to their assistance."³

Later in his life, St. Thomas was to reaffirm what he had already written. He tells us in his *Summa Theologica* that we should pray not only to God but also to the saints that we might have them for our intercessors in heaven. Anticipating the objection that the saints cannot know our prayers, especially those which are hidden in our hearts, St. Thomas says: "The dead, if we consider their natural condition, do not know what takes place in this world, especially the interior movements of the heart. Nevertheless, according to Gregory

³ ST. THOMAS, 4 *Sent.*, d. 45, q. 3, a. 1. Trans. by the Fathers of the English Dominican Province in the Supplement of the *Summa Theologica*, Q. 72, a. 1. Benziger Brothers, New York. 1921.

(Moral. xii), whatever it is fitting the blessed should know about what happens to us, even as regards the interior movements of the heart, is made known to them in the Word: and it is most becoming to their exalted position that they should know the petitions we make to them by word or thought; and consequently the petitions which we raise to them are known to them through Divine manifestation."⁴ Cardinal Cajetan, one of the great students of St. Thomas, after indicating in his commentary on these words the distinction already made, i. e. knowing singulars all at once in the Vision of God, and knowing them afterwards by special revelations,⁵ comes to the conclusion that the saints know our prayers all at once in the Vision of God. The liturgy of the Church, he points out, confirms this position in its direct appeal to the saints, e.g. "St. Peter, pray for us." If the saints did not know our prayers in the Vision of God, we should first beseech God to reveal our prayers to them, and so they would pray for us.⁶

When the Son of God became man, human nature was exalted to the uttermost. The soul of Christ possessed while on earth the Vision of God. We may have heard it said that Christ on the Cross could look down the years and see all the good to be derived from His Passion and Death. The truth of this statement is evident from the words of St. Thomas regarding the knowledge which the soul of Christ possessed in the Vision of God. Christ stands at the head of creation. He therefore knows in the Word more than any other creature. "Every created intellect knows in the Word, not all simply, but so many more things the more perfectly it sees the Word. Yet no beatified intellect fails to know in the Word whatever pertains to it. Now to Christ and to His honour all things to some extent belong, inasmuch as all things are subject to Him. Moreover, He has been appointed Judge of all by God, *because He is the Son of Man*, as is said John v. 27; and therefore the soul of Christ knows in the Word all things existing in whatever time, and the thoughts of men, of which He is the Judge, so that what is said of Him (John ii. 25),

⁴ *Summa Theologica*, II^a II^{ae}, Q. 83, a. 4, ad 2. Trans. by the Fathers of the English Dominican Province.

⁵ The terminology of theologians distinguishes knowing *causaliter in Verbo* against knowing *formaliter in Verbo*. Cardinal Cajetan here states that the saints know our prayers *formaliter in Verbo*.

⁶ "Et hoc videtur attestari Ecclesia in suo modo interpellandi sanctos, dum dicit: *Sancte Petre, ora pro nobis*. Nisi enim praesupponeret omnes sanctos, ex hoc quod Deo fruuntur, orationes nostras cognoscere, non omnes adiret ut orarent pro nobis: sed orandus prius esset Deus ut eis revelaret orationes nostras, et sic ipsi orarent pro nobis." CAJETANUS, *Commentaria in Summa Theologica*, II^a II^{ae}, Q. 83, a. 4. Editio Leonina, Roma. 1897.

For He knew what was in man, can be understood not merely of the Divine knowledge, but also of His soul's knowledge, which it had in the Word."⁷ Mary, the Mother of men, knows every prayer ever to be offered; Christ, the Judge of men, even while on earth, knew not only the prayers of men but also all that they would ever do.

To complete the teaching of St. Thomas we must needs turn to that place in the *Summa Theologica* where he inquires whether those who see the essence of God see all they see in it at the same time.⁸ St. Thomas quotes from the writing of St. Augustine on the question. "Our thoughts will not be unstable, going to and fro from one thing to another; but we shall see all we know at one glance."⁹ The Angelic Doctor proceeds to show how sometimes we know many things successively by means of many ideas, as when we understand the parts of a whole successively, and then again sometimes we know these parts all at once in the consideration of the whole. After the manner of the latter, in the idea of a man we understand animality and rationality; in the idea of a house, we understand the wall and the roof. So too, when we see things in the Vision of God, we see them all by the one essence of God; we do not see them by their own similitude.

That there can be no increase in the knowledge of the Word is apparent from the fact that such an increase would constitute an advance in beatitude. St. Thomas speaks of this in regard to the blessed angels, who also share in the Vision of God as their eternal reward. "The vision of beatitude is that by which God is seen by His essence, and things [are seen] in God: and in this there is no succession; nor do the angels advance in it, as neither do they [advance] in beatitude."¹⁰ The same is true of the happiness of the saints. If they are truly to know our prayers in the Vision of God, they must see them all at once; there can be no gradual unveiling.

Here on earth we sometimes wonder whether our prayers are even heard. How can those feeble prayers we whisper reach out into eternity and obtain an intercessor in heaven? That they should do so at all is wondrous enough, but that the saints and our Blessed Mother should attain a knowledge of them all at once is much more wondrous. But this is so, not for our sakes, but rather on account of the merits of the saints in heaven. Though we may at times doubt our worthi-

⁷ *Summa Theologica*, III^a, Q. 10, a. 2. Trans. by Eng. Prov.

⁸ *Idem*, I^a, Q. 12, a. 10.

⁹ ST. AUGUSTINE, *De Trinitate* xv. 16. Quoted by St. Thomas in the *Summa Theologica*, I^a, Q. 12, a. 10. Trans. by Eng. Prov.

¹⁰ ST. THOMAS, *De Veritate*, Q. 8, a. 4, ad 15^{um}.

ness to be heard by this or that saint, yet we should remember that it pertains to the glorious reward of the blessed that they should hear us—hear us as soon as they behold the vision of God—hear us that they might bring us aid for our salvation—hear us that thus they might become co-operators with God in the dispensing of His graces. We pray to them to ask them for their prayers. We should be confident of an answer, for, “if the Apostles and martyrs while yet in the body and having to be solicitous for themselves pray for others, how much the more now that they have the crown of victory and triumph.”¹¹ Here, indeed, is a glorious kingdom where we who are hard pressed to gain this crown may go “with confidence to the throne of grace: that we may obtain mercy and find grace to help in time of need,”¹² and where the saints who have already won it find it a part, and a very small part, of their glory and reward that they should thus help us who still fight on.

¹¹ ST. JEROME, *Contra Vigilantium*. Quoted by St. Thomas in the *Summa Theologica*, II^a II^{ae}, Q. 83, a. 11. Trans by Eng. Prov.

¹² Heb. 4, 16.

WHEN ST. THOMAS SANG OF GOD*

ALAN SMITH, O.P.

Part II



F CREATED BEAUTY so enralls us, what must be the raptures of the saints! What is created beauty before the Beauty that is God? The most lyric-inspiring of earthly vistas is a vast and gloomy wasteland to him who has gazed upon what "God hath prepared for them that love Him."¹ The sweetest of earthly waters is but bitter gall to him who has tasted of the Inexhaustible Fountain. Yet, we must not scorn what God has not scorned to create. Earthly beauty is not a mirage but a shadow of things to come. It is the pale mirroring of the eternal.

St. Thomas saw the hand of God in the things of earth. He strove to grasp that hand by grasping the significance of what that hand had touched. He looked upon the bread which the hand of the Divine Christ had touched, which the words of the Eternal Lord had made the Bread of Life. Here was beauty on the earth more than worthy of the most ecstatic of poetry. He had been requested by Pope Urban IV to sing of this beauty, and in 1264 the saintly Dominican poured forth his transports of love in the first celebration of the Feast of Corpus Christi. In his *Pange lingua*, *Sacris solemnis* and *Verbum supernum* for the Office of the Feast and in his incomparable sequence *Lauda Sion* for the Mass, St. Thomas stirred the glowing embers of Catholic dogma to a pure flame of love. We can be warmed by this flame whether we be learned or simple, in the depths of depression or the heights of exaltation, for these hymns are liturgical. They do not ask of us a fiery fervor. They are incentives to such fervor. We can remain at the periphery of the flame of love, or we can become a holocaust of praise. It is important to remember this.

We will show some paths of entry into but one of these hymns, the *Pange lingua*. We shall not venture far, for warmth of words cannot equal the white heat of the ineffable. We sing these liturgical hymns in common, but we reach towards their hidden ardor in the secrecy of our hearts.

* The writer wishes to thank the Reverend Joseph A. Byrnes, O.P., for his generous aid in the preparation of this article.

¹ I Cor. 2, 9.

Pange Lingua

"Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium."

Translation: "*Sing, O my tongue, the mystery of the glorious Body and of the precious Blood, which the King of the Gentiles, the fruit of a noble womb, shed for the redemption of the world.*"

Sing, O my tongue, for "Out of the abundance of the heart, the mouth speaketh."² With the tongue a desperate Judas forms his cry of despair; with the tongue a repentant Peter sobs in agony his prayer for forgiveness. The fleeting word does not vanish into nothingness. What we speak in time, we hear in eternity. The God Who numbers the hairs on our heads demands an accounting for the movements of our lips. St. Thomas' lips move in prayer, a prayer of praise. What could be more fitting than to have the tongue, upon which the Body and Blood of Our Lord rest at Communion time prepare for that caress with a song of love! What could be more seemly than to urge the tongue to pour forth its choicest words to the Divine Word! The poet tells us of his lofty theme: the Holy Eucharist, the "mystery of faith." The Holy Eucharist must remain a mystery. We cannot understand it; we can only gratefully accept it. We must not allow the cruel fingers of doubt to slip in and strangle our protestations of belief. "I do believe, Lord; help my unbelief."³ Why shouldn't we believe? We have the word of a king, the Eternal King, "Lord of lords and the King of kings."⁴ This Universal King is the *fruit of a noble womb*, for He is the son of Mary—Mary, noble in lineage, for she was of the House of David, Mary, noble in soul, for she is the chosen one of God whom all generations shall call blessed.⁵ This Universal King is the Redeemer of mankind. He is the realization of that moment fraught with eternity when Heaven "stooped to conquer."

² Mt. 12, 34.

³ Mk. 9, 23.

⁴ Apoc. 17, 14.

⁵ Lk. 1, 48.

"Nobis datus, nobis natus
 Ex intacta Virgine,
 Et in mundo conversatus,
 Sparso verbi semine,
 Sui moras incolatus
 Miro clausit ordine."

Translation: "*Given to us, and born for us of a stainless Virgin, He dwelt on earth sowing the seed of the word, and closed in a wondrous manner the days of His earthly sojournings.*"

It is Christmas night—not the Christmas night of Dickens' *Christmas Carol*, not the Christmas night of a well-fed good fellowship. It is the Christmas night of a host of angels, a handful of shepherds, a "just man," a virgin and her child. We do not know exactly what setting nature provided for this night. That matters little. We do know it was the night of *the birth*, the night foretold by Isaias when he said: "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel."⁶ Christ's coming was an event of personal interest, for Christ was given to us and for us not merely in a general sense but personally. He came not because we proved our worth by our love, but "Because He hath first loved us."⁷

Sparso verbi semine. Christ was the Great Sower,⁸ mankind was the field on which He cast His seed, and "The seed is the Word of God."⁹ The poet does no more than recall to our minds that Christ prepared the fields for the harvest. He poetically states but the bare fact and permits us to stir up the devotion of our hearts with our own meditations on that ministry of love. He reminds us at the end that He Who had lived so wondrous a life closed that life in a wondrous manner, and he goes on to explain:

"In supremæ nocte coenæ
 Recumbens cum fratribus,
 Observata lege plene
 Cibis in legalibus,
 Cibum turbæ duodenæ
 Se dat suis manibus."

⁶ Isaias 7, 14.

⁷ I John 4, 10.

⁸ Mt. 13, 3 ss.

⁹ Lk. 8, 11.

Translation: *"On the night of the Last Supper, reclining with His brethren—the Law having been fully complied with in regard to legal meats—with His own hands, He gave Himself as Food to the assembled twelve."*

Here is the Last Supper. Christ and His Apostles are gathered about the table. They are reclining as they eat, for such was the custom of the country. All the Old Law is observed. Even the most rigid legalist could find no "jot or tittle" scorned. The regulations of the Old Law were exacting on this night, for it is the eve of the Passover. The central figure on this occasion is the Paschal Lamb, clearest of all the types of Christ. The similarities are striking: the lamb to be slain was to be without blemish; it was to be offered to God and then eaten; not a bone of it was to be broken. Moreover, the lamb is remarkable for its gentleness; it suffers without complaint. God, Who gives to the most humble the highest of places, has made the most meek of animals a figure of the Son of the Most High, Him Who is the "Lamb of God."¹⁰ The overture of the Old Law has swelled into the symphony of the New, but the figure of the lamb, like a lovely leitmotif in that symphony, becomes the more unforgettable from its soft and constant repetition.

The "Lamb of God" is also the shepherd of men. Christ had spent the whole time of His public ministry as a Divine Shepherd leading His flock to the sheep-fold of true happiness. At the Last Supper He must have had a feeling of poignancy as He looked upon those to whom He would give an intimacy only God can give—the gift of Himself. Incredible as it seems, they would respond to His promise of eternal presence by fleeing from His side only a few short hours later. He had offered to man the way to eternal glory; He received from man the Way of the Cross.

"Verbum caro, panem verum
Verbo carnem efficit,
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit."

Translation: *"The Word-made-Flesh changes by His word true bread into His Flesh; and wine becomes the Blood of Christ; and if the intellect does not grasp this, faith alone suffices to make sure the sincere heart."*

¹⁰ John 1, 29.

This stanza in the Latin is one of the most famous in sacred poetry. No English version has been equal to its precision in words and its compression in thought. As soon as our eye strikes it, we are carried back to the tremendous opening of the Gospel according to St. John. The Word Who was with God and Who became flesh is going to dwell with us forever. The Last Supper is an Eternal Banquet; that First Consecration of the bread and wine pronounced by Christ re-echoes throughout all time on the lips of the "other Christs." One would think that all men would welcome this pledge of love, that they could have no doubt of the crystal-clear words of Christ. We know the Eucharist is a mystery of faith, and we do not expect to comprehend it. Some, like so many modern Adams, do not like that feeling of frail finity. They attempt to explain away the words of Christ under the guise of making clear what God *meant* to say! We know that Christ said what he meant to say. We know that the Church which Christ founded solemnly states: "... after the consecration of bread and wine, our Lord Jesus Christ, true God and true man, is truly, really and substantially contained in the august sacrament of the Holy Eucharist under the appearance of those sensible things." How can this be? Are we not sure that Our Lord's body is in heaven? Is it not a contradiction, then, to hold that He is present in those consecrated hosts on earth? The Council of Trent clears these doubts: "... there is no repugnance in this that our Savior sits always at the right hand of the Father in heaven according to the natural mode of existing, and yet is in many other places sacramentally present to us in His own substance by a manner of existence which, though we can scarcely express in words, yet with our understanding illumined by faith, we can conceive and ought most firmly to believe is possible to God."¹¹ We have our choice: the verbose negation of men or the silent assent of faith, the empty tabernacle or Emmanuel.¹²

"Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui."

Translation: *"Let us, therefore, prostrate, adore so great a Sacrament; and let the Old Law give way to the New Law: let faith supplement the weakness of the senses."*

¹¹ SCHROEDER, O.F., H. J. *Canons and Decrees of the Council of Trent*, p. 73. Herder Book Co., St. Louis, Mo., 1941.

¹² "... Emmanuel, which being interpreted is, God with us." Mt. 1, 23.

The Jews of the Old Testament bowed in fear when God made His presence known. We know the Son of God is present in the Blessed Sacrament and we bow in love. The theme of the symphony of the New Testament is love. The whole of the law and the prophets is contained in the two commandments of love—love of God and love of neighbor. The Eucharist is the Sacrament of love. Through the Eucharist we are united to Him Whom we love and through Him to our neighbor. Thus is the Eucharist the "Sacrament of the Community," for through it comes this Christian union. The individual personality does not suffer by this union, for each one has his own unique relationship to Christ. It is a faint shadowing of that perfect unity of God in Whom there is the real distinction of the Persons of the Trinity. Having this union, no Christian need feel the chill of loneliness nor need he feel his personal dignity invaded. He shares in this indescribable community of love, and yet he still retains the splendid isolation of personal communion with God. He has God to thank for this very union of charity. Life becomes less complex, and the vagueness of indetermination vanishes when we realize how truly God is the Alpha and Omega, how intimately present He is to the true Christian soul. We see the agnostic aimlessly stumbling in a circle of bewilderment. We who know that we are made by God for God likewise journey in a circle, but a circle of love.

"Genitori Genitoque
Laus et jubilatio,
Salus, honor, virtusquoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio."

Translation: *"To the Father, and to the Son be praise, glory, salvation, honor, power and benediction also! And to Him proceeding from them Both be equal praise."*

"Thou art worthy, O Lord our God, to receive glory, and honor, and power."¹³ Particularly fitting is this lilt of praise to the Triune God. God the Father sent the Divine Giver of the Wondrous Gift, the Eucharist, into the world. The guidance and inspiration of the Holy Ghost for all time are promised by Christ to His Mystical Body, the Church. The Mystical Body is nourished in the Eucharist which is the food of souls and the light and strength of the faithful.

¹³ Apoc. 4, 11.

Members of that Mystical Body who are worthy recipients of the Eucharist receive an increase in grace, and grace is the seed of eternal glory. Our eternal glory centers on the Beatific Vision, the vision of the Triune God. Thus is the circle of love completed. God has first loved us, and He draws our love to Himself. Our happiness would not be perfect unless it ended in the inexpressible vision of Subsistent Happiness. The true Christian realizes the truth of those words, "... we have not here a lasting city . . ." ¹⁴ With St. Thomas, he answers the question of Christ, "What do you ask?"

"Thyself alone, dear Lord,
Thee, only Thee;
Naught in this world beside
Delighteth me."

+ + + +

"Greatest of gifts, dear Lord,
Thyself bestow;
Then to Thy Courts above,
Lord, bid me go." ¹⁵

¹⁴ Heb. 13, 14.

¹⁵ MABEL SEATON. *Passion Flowers and Other Poems*. Sands & Co., London, 1927. The quotation is from the poem "Give Me Thyself."

FORMAL INAUGURATION
OF THE
PONTIFICAL FACULTY OF THEOLOGY AT WASHINGTON, D.C.



N SUNDAY, NOVEMBER 15, 1942, the Pontifical Faculty of Theology at the Dominican House of Studies, Washington, D. C., was formally inaugurated. Solemn Pontifical Mass was celebrated by His Excellency, The Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States. The Very Reverend Adrian T. English, O.P., Prior of the Washington House of Studies, was assistant priest. The deacons of honor were the Very Reverend Peter O'Brien, O.P., Provincial of the Province of St. Albert the Great, and the Very Reverend Benedict Blank, O.P., Provincial of the Province of the Most Holy Name. The Very Reverend Ferdinand Mayer, O.M.C., was deacon of the mass, and the Reverend David Nugent, S.J., Rector of the College of the Sacred Heart, Woodstock, Md., subdeacon.

His Excellency, the Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, in his sermon on the formal inauguration of the Pontifical Theological Faculty showed how faithfully the sons of St. Dominic have maintained the high standards of scholarship insisted upon by their founder. "The intellectual and spiritual patrimony of the sons of St. Dominic," said the Archbishop, "has a value beyond price . . . [and] any renaissance of studies that puts the Order of Preachers on its high intellectual plane in this country deserves encouragement . . . I am sure I speak in the name of the authorities of the Province of Saint Joseph and of the Fathers, whose lives are dedicated to scholastic careers in this *Studium*, when I say that the best efforts will be made here to prepare men to meet the conditions of our day and to send forth, according to the traditions of the Order, saintly scholars."

In the evening the Vice Chancellor of the newly erected faculty, the Very Reverend T. S. McDermott, O.P., Provincial of the Province of St. Joseph, presided over a panel discussion. The Very Reverend Benedict Blank, O.P., as Chairman, introduced the Very Reverend Francis J. Connell, C.S.S.R., of the Catholic University of America. Fr. Connell presented the matter for discussion in his study: *The Role of Theology in the Intellectual Life of Modern*

America. He indicated the dangers of over-simplifying theology thus exposing it to ridicule, as well as the almost opposite danger of using needlessly complex terminology and overemphasizing minutiae thus keeping theology aloof from the laity. The point he stressed was the difficulty of theological communication between clergy and laity. The Very Reverend J. Courtney Murray, S.J., the Very Reverend John J. Lardner, S.S., the Very Reverend Bartholomew Timlin, O.F.M., and Mr. Herbert Schwartz, Ph.D., then indicated some particular aspects of the problem under consideration. Mr. Schwartz crystallized the two formalities of the question by pointing out that not only was there a problem of communication of theological knowledge but also one of personal possession of that science. In the audience participation which followed, however, channels and obstacles to more perfect theological communication between clergy and laity were mainly considered.

The Dominicans' day of rejoicing, shared by their friends from many religious institutions, fittingly intertwined the spiritual with the intellectual. From the offering of the Solemn Pontifical Mass by the Apostolic Delegate, through the singing of Solemn Compline over which His Excellency, The Most Reverend Joseph Lemieux, O.P., D.D., Titular Bishop of Calydon, presided, and down to the intellectual efforts of the evening one spirit pervaded the day's observance—love of God and the extension of that love to all men.

(Translation)

SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES

DECREE

The Most Reverend Master General of the Order of Preachers has recently requested of the Apostolic See that the general theological Studium of the same Order, in the Convent of the Immaculate Conception at Washington, be raised to the rank of a Theological Faculty with the right to confer academic degrees. The Sovereign Pontiff PIUS XII now happily reigning, at the instance of the undersigned Prefect of the Sacred Congregation of Seminaries and Universities, has graciously deigned to grant the petition of the aforesaid Most Reverend Father.

Therefore the same Sacred Congregation of Seminaries and Universities has canonically erected, and declares to be erected, the Theo-

logical Faculty in the general Studium of the Order of Preachers at Washington, granting the power to confer academic degrees on students of the same Order, in accordance with the Apostolic Constitution *Deus Scientiarum Dominus* and its accompanying regulations, and according to the duly approved statutes of ecclesiastical faculties of the Order of Preachers.

All things to the contrary notwithstanding.

Given at Rome, from the Office of St. Callixtus, November 15th, on the Feast of St. Albert the Great, Bishop and Doctor of the Church, in the year 1941.

PREFECT

(sig) T. CARD. PIZZARDO

SECRETARY

(sig.) ERNEST RUFFINI

✠ REV. WILLIAM PETER McINTYRE, O.P. ✠

On September 3, 1942, the Province of St. Albert the Great suffered the loss of one of its oldest and most respected members by the death of the Reverend William Peter McIntyre, O.P.

Father McIntyre was born on November 20, 1864, in Springfield, Mass., the son of Michael and Elizabeth (McDonnough) McIntyre. He received his grammar and high school education in Ottawa, Ill., and then attended the University of Illinois in Champaign. Later, he went to the Northwestern University Law School and Kent College of Law and obtained the degree of Bachelor of Laws.

He had already become an attorney-at-law in Denver, Colo., when his thoughts turned towards the priesthood. He entered the Dominican Order at St. Rose Priory, Springfield, Ky., and took his religious vows there on August 17, 1898. Just after that he was sent to St. Joseph's Priory, Perry County, Ohio, where, in view of his education and age, he was given an intensive course in theology. Bishop Henry Moeller of Columbus, Ohio, ordained him at St. Joseph's on October 10, 1901.

His first assignment was to Holy Trinity Church, Somerset, Ohio, where he assisted in the publication of the *Rosary Magazine*. Three years later, he was appointed editor of the magazine and pastor of Holy Trinity Church. These positions he held until 1914, when he became Vice-Rector of Aquinas College, Columbus, Ohio. Some months after assuming this post, he was sent to Holy Rosary Church, Minneapolis, Minn., as subprior. In February, 1916, he was appointed chaplain of the National Soldiers' Home, Johnson City, Tenn., where he remained until 1923 when he was assigned to St. Pius' Church, Chicago, Ill.

In 1928 came his last assignment—to the Dominican House of Studies, River Forest, Ill., of which he was subprior for a six-year period, 1929-1935. For the first three years in River Forest, Father McIntyre taught at Rosary College in that suburb. He relinquished this work in 1931 in order to devote his entire efforts to the establishing of St. Vincent Ferrer's Church in River Forest. From the first small wooden building St. Vincent Ferrer's grew under his direction to a neatly-designed brick building containing both church and parish school. The last years of his life were centered in St. Vincent Ferrer's, and he had the satisfaction of seeing the new structure almost completed.

Solemn Requiem Mass was offered Monday, September 7, by

the Very Reverend Peter O'Brien, O.P., Provincial of St. Albert's Province. He was assisted by the Very Reverend J. A. Driscoll, O.P., prior of the Dominican House of Studies in River Forest, and the Reverend James B. Walker, O.P. The Reverend E. A. Baxter, O.P., a classmate of the deceased, delivered the sermon. Father McIntyre was buried in the Dominican plot in All Saints' Cemetery, Desplaines, Ill., where the final prayers were said by Father O'Brien.

To Father McIntyre's brother, to his relatives and friends, *Dominicana* extends its heartfelt sympathy.

✠ BROTHER ALAN THOMAS BLAKE, O.P. ✠

Brother Alan Thomas Blake, O.P., died suddenly on September 12, 1942, at the home of his brother, Joseph, in Baltimore, Md. Although he had been ailing for some time, his death came as a shock, for it was believed he had successfully passed the crisis in his illness.

Born in Baltimore on September 4, 1889, Brother Thomas was the son of James and Ann E. (Mullen) Blake. He was a graduate of St. John's Parochial School and Loyola High School, Baltimore. After several years in the business world, he sought admission as a lay brother among the Dominicans. He was first received as a tertiary at the House of Studies, Washington, D.C., in 1921. Early in the following year, he was sent to St. Dominic's Priory in the same city, but before the year had closed, he received his assignment to St. Vincent Ferrer's Priory, New York.

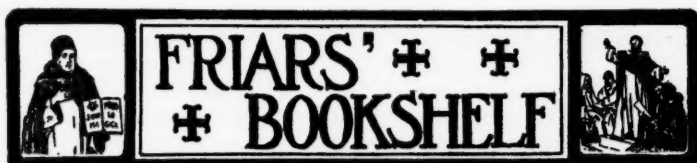
From May, 1924, to March, 1926, he was a member of the staff of lay brothers at Providence College, Providence, R. I. By this time, he had so proved his stability by his spirit of obedience and exemplary conduct that he was accepted as a lay brother and sent to the House of Studies, River Forest, Ill., where he made his profession on May 8, 1927. Then followed periods of service at St. Joseph's Priory, Perry County, Ohio, and at St. Vincent Ferrer's Priory, New York. In 1933 he was once again assigned to Providence College where he was stationed at the time of his death.

Brother Thomas found his true vocation as a lay brother in the Order of Preachers. The painstaking care with which he performed his duties was a source of edification and won for him the respect and affection of a wide circle of friends.

The Reverend Vincent C. Dore, O.P., celebrated the Solemn Requiem Mass at Providence College. The Reverend Charles V. Fennell, O.P., served as deacon and the Reverend Ambrose P. Regan,

O.P., as subdeacon. The eulogy was delivered by the Reverend Charles H. McKenna, O.P. A choir of Dominican Fathers under the direction of the Reverend John C. Rubba, O.P., sang the mass, and student friends of Brother Thomas acted as pall-bearers. The Reverend John J. Dillon, O.P., president of the college, read the committal service in St. Francis' Cemetery.

Dominicana offers its sincere condolence to the brother, relatives and friends of Brother Thomas.



Dominican Province of St. Joseph. By the Very Reverend Victor Francis O'Daniel, O.P., S.T.M. pp. 481. National Headquarters of the Holy Name Society, New York. \$4.00.

The privilege is rarely given to a historian to publish before his death a book which is a summary of his previous works. It has been granted, however, to the historian of the Dominican Province of St. Joseph. The rise of the American Church and of the Dominican Order in Kentucky and Ohio, for they are almost one and the same, is set forth in the truly historic method which has characterized the author's previous publications. Because of the value of these previous volumes, the Right Reverend Doctor Peter Guilday and Doctor Leo Stock urged and encouraged Father O'Daniel to undertake the present work. In completing it, he has left his brethren a monument whereby he will ever be remembered.

In his latest book, Father O'Daniel places before our eyes the labors of the founder of the Province and his earliest associates. Such noteworthy and memorable Dominican figures as Bishop Edward D. Fenwick, Bishop Richard P. Miles and Fathers Samuel T. Wilson, William Raymond Tuite and Joseph Thomas Jarboe pass before us in review. Then only do we begin to realize the almost insurmountable difficulties which our Founding Fathers had to overcome that this Province might reach its present status.

In the early chapters, accurate accounts of the educational endeavors of our early Fathers in the vicinity of St. Rose and St. Joseph's Priors are presented. We find that the Colleges of St. Thomas Aquinas in Springfield, Kentucky, St. Joseph's in Somerset, Ohio, and St. Thomas of Aquin in Sinsinawa, Wisconsin were inferior to none in their educational standards and in the number of students who attended them. When these institutions had to be closed, a genuine regret was expressed by the parents who had had their children trained by the Sons of St. Dominic. They realized that the institutions could not easily be replaced.

After describing the work of the Fathers in the colleges, the author next notes the spreading of the influence of the Fathers throughout the country and marks the foundation of each priory and

non-formal house as it was established. The accomplishments of Father Samuel Mazzuchelli, O.P., who is known as the "Builder of the West," are described in detail. They fill us with an appreciation of his indefatigable labors in behalf of the Catholics of Michigan, Iowa, Illinois and Wisconsin. His foundation of the Dominican Sisters at Sinsinawa, which is still a flourishing community, guarantees the perpetuity of his memory. Later we are introduced to Father Matthew O'Brien, O.P., whose life has been published under the title, *The American Apostle*. Nor are the heroic labors of our Fathers during the yellow fever epidemics in Memphis passed without mention. Many were the Dominicans who willingly sacrificed their lives in behalf of their fellow men who were suffering from the dread disease.

In the latter part of the history, Father O'Daniel describes the growth of the province during the last fifty years, and treats at length of the labors of Father Charles McKenna, O.P., and of the Fathers Provincial D. J. Meagher, O.P., F. A. Spencer, O.P., and L. F. Kearney, O.P., during whose term of office the Washington House of Studies was built. The final chapter treats of the foundation of the House of Studies, in River Forest, Illinois, Fenwick High School, and Providence College, all of which mark the return of the Friars of the United States to their educational work. Finally, we read of the division of St. Joseph's Province and the foundation of that of St. Albert the Great with its headquarters in River Forest, Illinois.

Without apology, we can wholeheartedly recommend this book not only to our brother Friars but also to all Catholics interested in the history of the Dominican Order. There can be no doubt of Father O'Daniel's status as a historian. His previous labors run into many volumes on special Dominican subjects, and as a consequence frighten the casual reader. But this latest volume is a compact font of the pertinent historical facts about St. Joseph's Province. It restores to contemporary Dominicans the full value of their American heritage. It is, moreover, a tribute to the previous scholarly spirit of Father O'Daniel who taxed his failing strength to produce a work that could not have been produced otherwise.

H.H.

Ten Decades of Alms. By Theodore Roemer, O.F.M.Cap., Ph.D. pp. 322. B. Herder Book Co. \$2.75.

Our present Holy Father appeals to the generosity of American Catholics for aid in his impartial work of charity among the suffering victims of war. Our Bishops point out that the responsibility of sup-

porting Catholic mission work rests largely on our generosity, due to the turbulent condition of the Old World. We Catholics of America owe Europeans an immeasurable debt of gratitude for the Faith and the Church that is ours today.

This is laudably demonstrated by Father Roemer, in his historical survey of European mission alms to the United States for ten decades of years (1822-1922). These important, formative years in American Church History were noted for the rapid growth and expansion of the Catholic Faith. So great were the resultant demands on our Bishops, that inadequate home support had to be supplemented by aid from Europe. "During ten decades France and Austria and Bavaria responded most nobly. These are the monuments of charity surveyed in this volume. It is the history of the French Society for the Propagation of the Faith, of the Austrian Leopoldinen-Stiftung, of the Bavarian Ludwig-Missionsverein, as they were concerned with the growth and expansion of the Church in the United States, at a time when our bishops and priests were beggars for charity's sake."

After a summary introduction to the conditions of the times and of the early American Church, the author presents a detailed account of the foundation, organization and aims of each of the above-mentioned societies. The mission movement began with the foundation of the layman's Society for the Propagation of the Faith in France in 1822. The second mission donor was the Austrian Leopoldinen-Stiftung, founded in 1829, followed by the Ludwig-Missionsverein founded in 1838 at Munich in Bavaria. Of interest to Dominicans is the fact that Bishop Edward Dominic Fenwick, O.P., of Cincinnati was the first American bishop to make a personal visit to the headquarters of the French society, with a first-hand account of the prevailing conditions. The foundation of the Austrian society can be attributed largely to Bishop Fenwick through his vicar-general, Very Rev. Frederic Rese. Later as Bishop of Detroit, Father Rese's untiring efforts were instrumental in the foundation of the Bavarian society. Another noteworthy fact, not mentioned by the author, was the interest and support given these societies by European Dominicans.

With these preliminary considerations established, the author proceeds to give us the fruit of his studies and research in primary and secondary sources, in a detailed examination of mission alms during the century of aid. In orderly fashion a chapter is devoted to each decade of alms, at the same time giving us a picture of the diocesan growth of the Church in this country. The facts and figures covering such a lengthy period are too numerous to touch upon. Yet

the student of American Church History will find the matter very profitable reading. The archives of the French and Bavarian societies contain valuable deposits of historical information, pertinent to the infant life of the Church in America in the way of letters, reports and commentaries. The Austrian archives have not been preserved, but valuable source material is contained in the printed reports of the *Berichte*. The religious will find much information about the important rôle played by these societies in the American establishment and growth of numerous religious communities, both of men and women.

In the closing chapters, Father Roemer presents an evaluation of alms received, and draws some general conclusions as to their expenditure by the bishops, and the diocesan and regular clergy. Though there may exist traces of particularism and favoritism in the motives of the donors, yet their donations and the sacrifices entailed prove that they were motivated by a supernatural Catholic spirit of charity.

Father Roemer's efforts in compiling the history and the achievements of the mission societies in one volume deserves the recognition especially of the student of American Church History. It should prove interesting to the mission-minded Catholic. Certainly it should promote and enkindle a spirit of charity toward our European benefactors.

J.T.S.

Pageant of the Popes. By John Farrow. pp. 407. Sheed and Ward. \$3.50.

To include in one volume the pontifical line from St. Peter to Pope Pius XII presents a labor that would have dulled the imagination and scuttled the honest ambition of many authors less industrious and less capable than Mr. Farrow. However, far from being deterred by the magnitude of the proposed task he launched into this work with fine determination and has given to his book a readability that never wavers. Here the reader will find the good and the bad of the Pontiffs related in a manner most unobjectionable. Unseemly stress is never placed upon the weaknesses of even those who most notoriously dishonored the trust of the papacy. Nor, in contrary fashion, is the goodness of the Sainted Pontiffs over-emphasized to the extent of placing undue strain upon one's pious viewpoint. In the author's words (p. 91): "Vices attract the pens of narrators more readily than do deeds of virtue and it is certainly true that the audiences of historical authors turn with greater interest to the crimes of villains than to the acts of saints." With this thought in mind Mr. Farrow has maintained a happy objectivity throughout his work thereby failing to commit the literary sins, common enough among

biographers, of either condemning too vigorously, or of falling in love with the person or persons whose deeds are under consideration.

Notwithstanding the foregoing laudable comment the strict historian will find ample ground for argumentation concerning the summary fashion in which the problems of historical sequence surrounding certain pontificates are dispatched. In like manner the difficulties about the numbering of the Popes bearing the names of Stephen and John are not thoroughly treated. Historians might likewise dispute the brevity with which the author has cloaked the glorious reigns of Popes Gregory VII, Innocent III, Leo XIII, and Pius XI. Yet these shortcomings, painful to the rigid historian though they be, will not be unduly emphasized when the gigantic proportions of Mr. Farrow's task are once more called to mind.

The welcome reception afforded this book should be without question. Not only the layman, whose ardor for a greater knowledge of the history of the Popes has so frequently suffered the fate of being dampened to the point of sterility because of the volumes to be perused, and the young philosophical and theological student, whose time is already amply occupied, but even busy pastors, despite their ceaseless tasks, will find in this volume a most delightfully readable and truly informative account of those who have occupied the Chair of Peter.

Today, in a changing world, we as Catholics are certain of one thing—the permanency of the Church and the Papacy. The intimate acquaintance which Mr. Farrow's book will give us concerning the history of the papacy will quicken our hopes for the future. This reason alone gives a note of rare timeliness to his work. The author is to be honestly congratulated and should be justly proud of what he has accomplished.

C.O'C.

A Chronological Harmony of the Gospels. By Rev. Stephen J. Hartdegen, O.F.M. pp. xxv-220 Index and Maps. St. Anthony Guild Press. \$2.50.

Fr. Hartdegen's *Chronological Harmony* is the second book of this type to appear within the year. Both avail themselves of the new translation of the gospels, but there are a number of differences which might puzzle the uninformed reader. The differences, of course, trace back to problems upon which experts disagree.

The *Harmony* contains all four gospels arranged in parallel columns where they coincide. The disposition of the text is such that the whole of Christ's public life is covered in a little more than two years, instead of the usual three. It might be well to point out that

Fr. Hartdegen here and throughout the greater part of the book allies himself with some of the most reliable and sound Catholic scholars, such as Père Lagrange, Höpfl and others. The conclusion of this group was favored long before by Saints Irenaeus and Cyril of Alexandria. Such a conclusion can therefore hardly be classified as rash or new.

Students and readers of the gospels have always been perplexed to find the cleansing of the Temple placed at the end of Christ's ministry in the first three gospels, but occurring at the beginning in St. John's gospel. Which to choose? Fr. Hartdegen resolves the problem by choosing both. Naturally he does not do this without company, but on this point he departs from Lagrange who thinks that some mention would have been made of this "crime" during the trial of Our Lord if it had happened so shortly before His arrest. He, therefore, puts it at the beginning of the ministry.

There are many fine features about this handy little volume which recommend it to the public. It is attractively arranged and easy to read. It contains pertinent notes in abundance. Three times the flow of the text is interrupted by preliminary discussion dealing with the time of Christ's birth (c. 7 B.C.), the genealogies, the duration of the ministry, and the date of His death (April 7, 30 A.D.). Each section closes with a short list of excellent authorities. Fr. Hartdegen deserves credit for a difficult job excellently done.

R.T.M.

A Companion to Scripture Studies. Volume II. Special Introduction to the Old Testament. By John E. Steinmueller, S.T.D., S.Scr.L. pp. 319. Joseph F. Wagner, Inc. \$2.75.

This second volume of Father Steinmueller's *Companion to Scripture Studies* treats of the origin, authorship, purpose, canonicity and contents of all the books of the Old Testament.

No one will deny the almost infinite care and assiduous labor that this subject demands and merits. Hence it is hardly surprising that in summarizing and arranging such a mass of details, clarity of perspective and statement sometimes suffers. We think this is especially the case with the author's treatment of the historical books. The student approaching for the first time the difficult Pentateuchal problem might readily be misled into believing, after reading p. 31 or the statement: "For the historical account of the Book of Genesis, Moses was dependent upon a somewhat fixed oral tradition," that any form of the documentary theory was inconsistent with the Mosaic authorship of the Pentateuch, and so taboo for Catholics. We

do not contend that this is the author's intention; but we feel that his treatment of the subject tends to create an impression which is not necessarily true (Cf. *Initiation Biblique*, pp. 88ff and p. 314). Similarly we think it is at least misleading to write, anent the doublets in the Pentateuch: "It is however erroneous to defend these repetitions on the plea that the hagiographer . . . is indulging in implicit citations." (p. 39) Neither the response of the Biblical Commission nor the Encyclical *Spiritus Paraclitus* is so absolute. Ceuppens (*De Historia Primaeva*, p. 306), adhering to the restrictions which the decision of the Biblical Commission imposes, makes use of this theory in his commentary on the Deluge narration, and, granted the correctness of our text, many will judge that his explanation is not only not erroneous, but more probable than the author's (p. 40). Again we think the author may prove misleading in stating that "These two theories (i.e. of free interpretation of historical data and of citations) have been declared untenable." He seems to be referring to the pertinent decisions of the Biblical Commission, which in both instances qualifies its responses in such a way as to leave both theories, under certain conditions, within the pale of legitimate Catholic exegesis. Finally, we think the value of the book would be greatly enhanced if the author's suggestions on the legal enactments in the Pentateuch (p. 41) and on "Moses as Redactor" and "Moses as Author" were explained at greater length and verified where possible by references to the text.

All told this volume is the most detailed and most up-to-date Catholic manual in English. Apart from the above observations, it compares favorably with the better-known manuals in Latin and other languages.

W.M.O'B.

A Companion to the Summa. Vol. IV., **The Way of Life.** By Rev. Walter Farrell, O.P. pp. 445. Sheed and Ward. \$3.75.

Four years ago Fr. Farrell gave a series of lectures in New York under the auspices of The Catholic Thought Association. This lecture series was designed to cover the whole of the *Summa Theologica*, question by question, at the rate of one Part each year. The enthusiastic reception of the first series made two things evident: there is a wide audience of Catholic laymen mindful of the need for a national defense of their faith; secondly, those who had had their appetites whetted by these lectures suddenly realized that they could not go directly to St. Thomas without the aid of a professor, yet their classroom days were over. Fr. Farrell, therefore, proposed to write a work which would supply a rational defense of the faith by opening

St. Thomas to the layman who has no professional theological knowledge, and to do it in the form of an easy guide-book to St. Thomas' greatest work. The fruits of Fr. Farrell's busy pen appeared in the following sequence; Volume Three (II^a - II^{aa}), Two (I^a - II^{aa}), One (I^a pars), to which is now added the concluding Volume Four (III^a pars).

The four volumes of this work follow rigidly the procedure which St. Thomas employed in the *Summa* for the exposition of all of Christian doctrine. "The first was a search for the ultimate answers that form the bedrock of human life, human action and the living of human life; the second furnished the key to human life and human action; the third concentrated on the living of human life in all its exuberant fullness; this, the fourth, traces the royal road a man's feet must walk and the goals that await him at the end of the journey." (p. vii) Since one only is the "Way," the *Way of Life* treats the mystery of the Incarnation and "all the consequences of God's dwelling among men: the life of Christ, detail by detail; His blessed mother; the continuation of His life in the sacraments; the goal of hell which is the terminal of the royal road, the goal of hell which is the terminal of any other path."

Fr. Farrell has volunteered his services as a navy Chaplain. The concluding volume of the *Companion to the Summa* brings to a close one period of his teaching and writing career. The doctrine it treats is perhaps the most interesting, and surely the closest to every Christian heart. All the pre-publication readers agree with this reviewer that the author's pithy and pictorial style has ripened to mellow maturity. It seems assured therefore that the *Way of Life* will quickly outstrip the preceding volumes which have been steady best-sellers since their first appearance. The eulogistic reception which has greeted Fr. Farrell's works makes superfluous any further commendation. We can only utter a prayer that a speedy end of the war will see the return of Fr. Farrell to the peaceful pursuits of his writing desk and teaching rostrum.

M.G.R.

Philosophy for the Millions. By Rev. J. A. McWilliams, S.J. pp. 206.
The Macmillan Co. \$2.00.

Father McWilliams, a noted and capable scholar, helps to refute the hoary shibboleth that philosophy is an esoteric doctrine which only the elect can understand. In accordance with his view that intelligence, and not necessarily education and training, is all that is strictly required for a grasp of philosophy, he presents the wisdom of Aristotle and Aquinas in the language of everyday life. He takes philoso-

phy off the shelf and fashions it into a tool for living.

This book will appeal to the many who are asking themselves the why and wherefore of life and the best means to cope with the present turmoil of society. The author's preoccupation is with psychology and the various ethical sciences. In his treatment of social philosophy he lays down as basic for any solution of social problems the principles that man has a free will and certain rights and duties, and that there is a God to whom man is responsible. Elaborating on these foundations, he arrives at accurate concepts of the nature of man, morality, the family and the state, marriage, property, civic authority, democracy, and allied topics. The concluding chapter on the modern era is a timely discussion of the philosophies behind the present global conflict.

The whole range of practical philosophy is thus presented in a popular, readable manner, devoid of technical terminology and method. Wisdom and grace of style are wedded; their offspring are clarity, cogency, and charm. Apt similes and neat turns of phrase abound to make *Philosophy for the Millions* an aid to converting millions to philosophy. For it is only by a continuous bombardment of such works that a modicum of sound philosophy will penetrate the minds of the general public.

R.P.S.

The Judgment of the Nations. By Christopher Dawson. pp. 222. Sheed and Ward. \$2.50.

During the lifetime of St. Augustine the ancient Roman world was falling before the onslaughts of the barbarians. By a strange perversity, the Christians, who had turned from the pagan gods, were blamed for this catastrophe. St. Augustine, theologian and philosopher of history, rose to the defense, and on imperishable pages exposed the true causes of the internal disintegration of the Roman Empire. Today our world is falling not from the attacks of unlettered barbarians but from power-drunk neo-pagans armed with all the resources of modern scientific technique. There are not wanting thinkers of the type of Spengler who see in this breakdown the end of the civilization of the west. In the darkness and confusion of our modern crisis, Dawson shines the brilliant light of his profound and learned mind on the critical features of our tragic era and, like a modern Augustine, makes his readers see the fundamental causes of the disintegration of our civilization as well as the road to reconstruction.

He divides his book into two main parts. The theme of part one shows that the crisis of modern civilization is due to the division and disintegration of the spiritual forces which gave birth to and nour-

ished Western civilization. It contains an excellent sketch of the religious origins of European disunity and the influence of Lutheranism and Calvinism in producing opposite social attitudes and political traditions. The author dispels the fog of confusion with which the words liberalism and democracy are enveloped, thus making manifest what must be fought for and preserved in these ideals. He dissects the corpse of nineteenth century liberal optimism and shows its diseases and its sound parts. In like manner he demonstrates what is living and what is dead in the idea of a League of Nations. His analysis of the failure of the League is another demonstration of his philosophic insight and broad knowledge of history.

The second part shows that the solution of our tragic plight is to be found in the restoration of a Christian order. Christianity has not failed; the crisis today is not the breakdown of traditional Christian culture but the crack-up of the secular culture which had taken its place. He explains the wisdom of Pius XII in singling out the rejection of the moral law as the source of our trouble. He emphasizes the true revolutionary character of Christian social principles and urges that the unnatural law of race and class and state yield to an ethical basis of social and political life which has been the inspiration of western democracy. Only a Christian freedom based on spiritual principles can guarantee a society which does not enslave man to the machine or to a totalitarianism of the Right or the Left. The new world order, which he suggests to replace the League of Nations, would be "a league of federations, based on a community of culture and each organized as a society of nations or states with autonomous rights." (p. 214)

Like the prophets of Israel, he calls upon the children of God to put their trust in the sword of the spirit. To the worldly-minded, even as to the ancient children of Israel, his solution may seem impractical but all must admit that mere political, economic and social remedies have failed, which certainly points to a deeper cause of our malady. Dawson views the present war as a judgment of the nations calling men back to seek first the kingdom of God. The task of Christians will not be easy but Dawson does not give way to despair. Every historical crisis is met by a new outpouring of the Spirit. We must have confidence in God Who extends His strong right arm when man by his own efforts sinks to the depths.

Although it will not appeal to those who can take their reading only with a generous dose of pictures, this latest book of Dawson is much more digestible than the thought-packed paragraphs of his previous works. Many striking and forceful metaphors lighten the

style. At times the light that he radiates is so brilliant that the mind pauses and takes it in through constricted pupils. One hour of Dawson is worth a hundred hours of columnists who know not Christianity, philosophy or history. This book should be read and reread in America today. Even as Britain has felt the first blow of the powers of evil, so too, it seems, it is feeling the first breath of the spirit. The *Sword of the Spirit* movement, in which Dawson has a prominent part and about which he writes in this book, gives reason to hope that Christian principles will have a vital rôle to play in the new order. In this country we have unsheathed our sword of steel but unless we unsheath also the sword of the spirit our battle will be in vain.

C.D.P.

Religion in Soviet Russia. By N. S. Timasheff. pp. 171. Sheed and Ward. \$2.00.

In these days of crisis when even the enemy must marvel at the resistance and bravery of the Russians in defense of their homeland, any book about the Russian people will attract attention. Here is not just a book about Russia, but a clear and accurate evaluation of the Russia of the Soviets in its most crucial aspect—religion. Many lack enthusiasm for the companionship of Russia in this war precisely because the Soviet regime has systematically attempted to stifle and destroy what is the right of worship. It is an unusual pleasure to read a well-written, authoritative account of that anti-religious war waged during the last quarter-century of Communist ascendancy in Russia.

Professor Timasheff was an associate professor of Jurisprudence at the Polytechnical Institute at Petrograd at the time of the 1917 Revolution. He began then to collect material related to the attitude of the new regime in the religious sphere, continuing his research even after leaving Russia in 1921. He contributed many articles in various languages while teaching in Europe. At present a member of the Fordham Faculty of Sociology, he offers in his latest work, an up-to-date analysis of his findings on the fate of religion in Soviet Russia. The author divides his short work into six chapters, five of which relate the story of the conflict down to our own day. He concludes with a view of present conditions and hazards an opinion about the future.

The first chapter is devoted to the problem of explaining the causes and contradictions involved in the Communist victory in 1917. The masses were deeply religious, but the Established Orthodox Church had become externally petrified and internally weakened by its complete subordination to the State. Organized religion was being abandoned by large numbers of the intelligentsia but realization of

this came too late to the Church. Cleverly lead and propagandized, Communists won the day in the revolutionary conditions of 1917 by appealing immediately and directly to the desires of the masses in order to gain popular support. They kept their anti-religious tenets well in the background. Once in power, they set to work to put into operation their full program, including the suppression of religion, which policy had no popular ratification.

The four succeeding chapters record the attacks direct and indirect against all religion and the heroic resistance displayed by the clergy and laity. The phases of the conflict were many but the three main persecutions took place in 1922-23, 1929-30, 1937-38. Each time the Communists came to admit officially the failure of their attempts to eradicate religion. Such efforts had resulted only in the solidification of resistance and the refinement of religious faith. Surprisingly, too, as time went on the appeal of religion penetrated even to Soviet official circles. Militant Atheism became a lifeless thing. Moreover, the rise of widespread superstition and fetichism among the products of Communistic education created new problems for the Soviet leaders.

Admittedly defeated in their efforts to break the hold of religion on the greater number of the people, the Communists adopted a general policy of practical compromise. Without jettisoning one jot their fundamental principles they sought to "apply" them differently in an opportunistic manner. This became particularly true within the last decade due to the serious international situation. The new religious order was one of legal toleration accompanied by a systematic cultural starvation. The only group to benefit nothing by the change were the Roman Catholics. Since their Church was not a Russian thing but an international institution, it was by that token out of the control of the Soviet power. Consequently, it became the declared butt of Soviet persecution.

The concluding chapter insists that the limited concessions concerning religion were not caused by any change of attitude toward religion but are due to an ensemble of internal and external conditions affecting the State. To prophesy about the development of the present policy, the author admits is guesswork. He points out that two factors will remain—the presence of religion among the majority and the substantial disruption of the ancient organization of religion. It is his opinion that, if the Communist regime survives the war, there will be no certainty that the present compromise program will be maintained or developed. If it falls, the religious situation will be wholly different from what it has been heretofore.

This book is so well documented that it is its own apology. Its conciseness and moderation bespeak the familiarity of an expert with his subject. The case which it states must be considered in any discussion of post-war settlements in which Russia will necessarily figure. The Russian regime has consistently shown its ill-will in refusing to give assurances and cooperation especially in the religious field. Will it show less after the war?
N.H.

Social Theories of the Middle Ages: 1000 to 1500. By Bede Jarrett, O.P. Second Printing. pp. 280. Newman Book Shop. \$4.00.

To arrive at a proper estimate of the culture of any people, it is necessary to understand the theoretical norms which determined that culture's evolution. The late Father Jarrett's book is an inquiry into the social principles of Europe during the Middle Ages. It was no simple task to encompass three hundred years of social theorizing into a 300 page volume. The sign of Fr. Jarrett's success is the continued demand for his work which is here presented in its second printing. In nine chapters, the author considers law, women, education, slavery, property, money, war, Christendom, and art. The data is drawn from the writings of the influential teachers of the age, Saints Thomas, Francis, Bonaventure and Antoninus, and the encyclopedist, Vincent of Beauvis. Of special interest is the chapter on war because some very pertinent questions were raised by the mediaeval theorists. "Is war consistent with the Gospel? What are the conditions of a just war? How may a just war be waged? Are war reprisals permissible?" Of the highest moment even today are the solutions given.

The reappearance of Fr. Jarrett's book is of importance to all serious-minded readers who look to a reconstruction period with anxiety. The present debacle is the fruit of the rejection of these very social principles which once unified and vivified Christendom.
A.M.

The Royal Road to Knowledge: A Simplified Explanation of the Basic Sciences. By A. Frederick Collins. pp. 425. Coward-McCann, Inc. \$5.00.

Popular expositions of science have ever interested reading publics. Accordingly, it would seem that *The Royal Road to Knowledge* will be in great demand, for its author makes very pleasant reading of the many profound discoveries of the *basic sciences*. "The purpose of this book," says the author, "is to put into simple language a connected account of the varied and mighty processes of nature from the

beginning of the universe, insofar as this is possible, through unthinkable long ages down to the present time." That these myriad bits of science are contained in a few more than 400 pages is testimony of Mr. Collins' ingenuity and his ability to present the bare core of scientific theories and demonstrations. Further, the author has stripped, as far as possible, the difficult and formal terminology from his exposition; popular and simple words are used to a great extent.

Despite the appealing presentation, the book's value will scarcely be the same for all readers. First, the strictly scientific group probably will not find such acute brevity, no matter how natively attired, worth \$5.00. Secondly, for that class which holds for a sphere of science outside the realm of the test tube and telescope much will be found wanting in such a treatise.

Seemingly a scientist's scientist, the author, after conceding that science is baffled by *life*, proceeds to enumerate the two principal scientific theories concerning the origin of life. These, according to the author, are *vitalism* and *mechanism*. The first is lightly discarded since it postulates a spiritual principle of life-giving energy, "and it is, therefore, entirely different from those we have to deal with in chemical and physical processes." Further, "to accept this doctrine is an easy way of solving the riddle of life, but it is an unsatisfactory one because it concedes defeat at the very outset and so cuts off all hope of further knowledge of it." Mechanism, the theory "*now generally accepted by scientists*, is a form of energy which is governed by natural laws and, *it follows*, that it properly belongs to the domain of chemistry and physics." From just these few quotations, the discerning reader can draw the obviously false conclusions: God is, at best, a foreigner to his own universe; our lives have no further purpose, save that of being a third-rate fertilizer; morality is nothing more than a mere combination of eight letters of our alphabet, etc. But what of the unwary reader? Should he draw such conclusions and accept them as necessary facts?

Aside from some fundamentally false steps, the author has done an excellent work in compiling and condensing the data of physical science. The illustrator, too, must be commended for his fine job of transforming into pictures and outlines many of the prevalent scientific ideas and instruments. It is just unfortunate that such an elaborate almanac should direct the inquiring reader along a highway whose termination can never rise above the mere empiric.

Q.McS.

Across A World. By Rev. John J. Considine, M.M. pp. 400. Longmans, Green and Co., New York. \$2.50.

Across A World is a historical, anthropological, and ecclesiastical travelogue. Its chapters are bright with hope, dark with pathos, while the endless red river of martyrdom flows from cover to cover.

The author, Reverend John J. Considine, was formerly the director of the information service of the Congregation of Propaganda in Rome, and is now Assistant General at Maryknoll. With the collaboration of Thomas Kernan, author of *France on Berlin Time*, Father Considine brings the first comprehensive picture of the Catholic foreign missions before the English-speaking public replete with illustrations and maps, diagrams and charts.

The reader is taken by the writer from Rome, through western Asia, India and central Asia, Indo-China, Oceania, Japan, and Africa, and, as is inevitable, back to the Eternal City. He gives the unusual insights of foreign mission life that only the visitor of an Institution which is One, Holy, and Catholic can give. He writes the story behind the statistics, the lives of missionaries and people, the courage, fortitude, and hope, the love that is essential to and inseparable from the foreign missions.

It is especially interesting to DOMINICANA to read of the early mission work of the Dominican Friars; to learn that of the thirty-three beatified martyrs of China, six were Dominicans; and that there is a community of three hundred Dominican Sisters in Indo-China. Names familiar to us, such as Sisters Rosaire, O.P. and Carlos, O.P. of Columbus, Ohio, are brought out in the description of American Dominicans now in war-torn Fukien, China.

Across A World is timely—the world in conflagration, the Church in its four corners; it is apologetical—it proves beyond doubt the Unity, Sanctity, and Universality of the Church; it is interesting, vitally so, with its anecdotes of past and present. X.F.

The Substance That Is Poetry. By Robert P. Tristram Coffin. pp. 167. The Macmillan Co. \$2.00.

Our pictorial, homespun poet, Robert P. Tristram Coffin, adds another book to his already long list of publications which includes poetry, fiction, and biography. The latest is based on the Patten Foundation Lectures given by the author at the University of Indiana in 1941. He is determined to prove that the poet is a man of substance and that poetry deals with tangible things and permanent solidities.

All too frequently we hear that poetry is like a banquet table

lavishly strewn with flowers, cut glass and silverware but utterly lacking in food. This is exactly the type of statement that Mr. Coffin pulverizes in a most original and arresting manner as his chapters unfold. He proves with no end of unusual evidence that poetry should be and always was the center, the very heart, the meat of the banquet. It is something vitally essential, as essential as salt. For him, poetry is no marginal decoration, no luxury, no froth or fringe on the frame of life. It is, on the contrary, the very rings that tell the years, and the rains and droughts of those years, inside the trunk of the oak. Poetry is the tides and seasons and the fruits of the seasons. It is the seed in the furrow bursting with rain, the baby finger of a plant curling up through the loam.

The poet, too, is no dreamer, no aesthete. He is someone very substantial, a rugged, brawny, solid man. The poet is a plowman. He works in the earth's solid richness, moves stones, has the color and the smell of the soil on his hands. He plays an important part in bringing new life into this drear world of ours.

There are few American poets of our day who are better known to the public than Robert P. Tristram Coffin, and few have a more enthusiastic audience. This book is for these people, as well as for the many others who have wondered about Mr. Coffin and his individual poetry. It should appeal also to anyone interested in poets and poetry in general. There is much of general value in the book and no little insight is offered as to what constitutes creative talent in general. The subject of the book is happily treated in a popular, refreshing manner and is pleasantly devoid of textbook parlance. W.J.D.

Great Modern Catholic Short Stories. Compiled by Sister Mariella Gable, O.S.B. pp. 372. Sheed and Ward. \$3.00.

During the past decade, the short story, like other kinds of fiction, has suffered seriously from so-called "modernism" and "realism" masquerading as literary progressions. There are, however, a few authors during this period of "enlightenment" who cherished the real art of short-story writing. The compiler of *Great Modern Catholic Short Stories* has gathered from these few, and offers us samplings of their works. Lest anyone be deceived by the term "Catholic," it must be explained that this does not mean that all the authors or themes are Catholic; but the characters represented are very Catholic. There are twenty-six stories contained in the volume: ten are about nuns, seven about monks, and nine about priests. The authors represented are notable for their penetration into character. They comprise a varied group: Ernest Hemingway, F. S. Fitzgerald,

Agnes Repplier, Sean O'Faolain and Peter Whiffen, to mention a few. There is humor and pathos, tender stories and cryptic sketches, both long and short.

Fictitious monks and nuns are seldom realistic, and they often convey the impression of existing some place between angels and men. We find a suitable antidote for such false impressions in A. W. Smith's *Sister Veronica*, and in Phyllis Bottome's *Brother Leo*.

Sister Mariella has displayed broad tastes in her remarkable selection. Despite a diversity of tone and perspective proper to each author, a balanced picture of reality emerges. The book should appeal to all who enjoy a *real* 'short-story.' C.McK.

Stalin. By Emil Ludwig. pp. 239. G. P. Putnam's Sons, New York. \$2.50.

Trotsky called Stalin the "Party's most eminent mediocrity." Today the world hails him as a hero, the determined defender of Russia, the man of the hour about whom people are asking. "What sort of man is he?" "How does he live?" "What are his accomplishments?" "What are his plans for the post-war world?" Mr. Emil Ludwig seized a golden opportunity to present this "hero" to the world and to answer those questions in the minds of men. Mr. Ludwig does this by blending skillful writing with first hand impressions of his subject, for he has met and spoken with Stalin several times, once spending three hours in his presence.

The introductory chapter, a portrait sketch of Stalin, presents him as an impenetrable, mysterious, self-confident man. The biographer is fond of employing contrasts with the other European Dictators, Hitler and Mussolini, and invariably, to Stalin's advantage. Then follow rapid descriptions of Stalin's background, youth, revolutionary activities, deportations to Siberia, rise to power by the process of elimination of his enemies by banishment, imprisonment or execution. According to Stalin, "The best thing in life is to ferret out one's enemy, prepare the stroke carefully, revenge oneself mercilessly, and then lie down to sleep." Other chapters deal with Stalin's colonization policies and his achievements as a legislator. Finally, there is presented a too-glorious, hence suspicious, apotheosis of Bolshevism and an evaluation of the man and his place in the world today.

No one can accuse Mr. Ludwig of boring the reader. In spite of its easy readability, however, this biography is unsatisfactory. It is true that it was not Mr. Ludwig's intention to present a critical study of the man, but he certainly made claims to impartiality which his work does not substantiate. A man who states (p. viii) "I am irre-

sistibly attracted by the social justice of that world" is very likely to be irreparably prejudiced in its favor. Thus, at every turn, the Communist regime and mode of life are held up as "the greatest event produced by our century till today." (ibid.) No one can deny that under Stalin's leadership, Russia has made surprising strides in material progress. To insist, however, that social justice reigns in a land which does not recognize spiritual values, to declare that the Soviet treatment of Christians and Catholics is no more harsh than the alleged treatment of Negroes by the United States government (p. 168), to describe Bolshevism as "a form of society under which no race or color, religion or language, fills a member of any group with fear that he will be persecuted . . ." (p. 198)—clearly indicates either unfocused vision or "party-line" prevarication.

But far more objectionable is the biographer's attitude towards religion. The "pink" liberal Doctor Johnson, Dean of Canterbury, is the authority adduced by Ludwig to bolster up his own judgments. As a sample of Ludwig's objectionable viewpoint we read, "Hundreds of kings, popes, and teachers have preached the Christian principle that each man was the son of God and his neighbor's brother: but all knew that they were lying." (p. 194). The statement on page 202: "Each may avow his faith and convert others." is a crowning example of Mr. Ludwig's blindness to the Russian religious situation, as is the statement: "It is totally untrue to say that the present day Soviets lack religious freedom"—that taken from the "unimpeachable" Dean of Canterbury.

In a word, this biography is Ludwig's Stalin and can be recommended only to those interested in what Ludwig thinks of Stalin and Stalin's Communistic regime. Other readers, desirous of an objective estimate of the impenetrable Asiatic, will read this biography with considerable exasperation. They are advised to await the appearance of a more critical, less biased work.

A.M.J

No Royal Road. By R. Emmett Taylor. pp. 399. University of North Carolina Press. \$4.00.

It has been suggested that one reason why there have been so many Catholics prominent in the development of the science of mathematics was that, with the decline of Faith, interest in the mysteries of mathematics superseded interest and contemplation upon the mysteries of Faith. This, of course, is merely a suggestion. It is far from being an established thesis. Yet the rise and development of mathematics during the periods when the Faith was noticeably weak makes the suggestion worthy of consideration. The Catholic reader,

who has more than a nodding acquaintance with Church history, cannot read Mr. Taylor's book without being convinced that the suggestion is at least plausible.

In *No Royal Road*, the first extensive English biography of the man, Mr. Taylor rescues from oblivion Fra Luca Pacioli, a Conventual Franciscan who became the first great teacher of mathematics of modern times. To call Pacioli "a modern" demands an extension of the usual date line but the fact that he was a modern cannot be denied. Pacioli was a typical child of Renaissance Italy and in him the spirit of the age was incarnate. It was the age that saw the glorification of the human, strictly as such, in everything. The exterior beauty of the human form became the ideal of the painters. Purely (in the sense of without mixture) human love became the theme of the poets. Human virtues were extolled by the philosophers and theologians. Humanity was put upon a pedestal as the new golden calf. It was this age that burned Savonarola, not because he was "the morning star of the Reformation" but because he was the evening star of the ages of Faith, a thirteenth century man born two centuries too late. In this age Luca Pacioli lived his smug, self-contained natural life in "sweet serenity." It is not intended to cast aspersions upon Pacioli as a Franciscan or as a Catholic. According to his lights he did a fair job at being both. The only trouble with him was that his lights were flesh-coloured and dim. He always held staunchly to the Faith and was even accustomed to drag in Scriptural references to illustrate his works (this as a bow, it would seem to his profession), but he was like a man who knows the words and not the music—there was something vaguely wrong about his song. If there is one fact that Mr. Taylor makes evident it is that. For instance, consider the implications of this sentence: "Pacioli believes that mathematics is the foundation and ladder whereby one reaches a knowledge of any other science, affirming that mathematics is the first degree of certainty." That is a theory to which Bertrand Russell could give hearty assent, and such a theory does not strike a note of dissonance in the entire teaching of Fra Luca. A comparison of Pacioli's *Summa* with the *Summa* of Saint Thomas is interesting in that both men were very much in the spirit of their respective ages.

Mr. Taylor did a workman like job on this biography, if biography it can be called, since, as is the current custom, it is the study of an age rather than of a man. To anyone not vitally interested in the Renaissance, the book is not of too much importance. It has a tendency to pall now and then because of digression into the lives of men and the recounting of events with which Pacioli had little or

nothing to do. Pacioli often gets lost in the shuffle. There are several errors which should be corrected in the improbable event that the book goes into a second printing. On page 14 it is stated that at one time "during the early history of the Church the sacrament of confirmation was part of the sacrament of baptism." This is absolutely false. Both sacraments were administered at the same time but one was never a part of the other. They have always been distinct. The Fraticelli were not suppressed by the Pope "because they were opposed to the Papacy mainly on the issue of poverty." They were suppressed because of heresy. On Page 259 Mr. Taylor's assumption that Pacioli is referring to Augustine by the designation "the philosopher" is probably incorrect. It would seem both from the term and the quotation that it is Aristotle who is being mentioned.

R.C.

Saint Cecil Cyprian. By Rev. Joseph H. Fichter, S. J. pp. 270. B. Herder Book Co. \$2.50.

The author of this work already has three published volumes of biography to his credit. Fr. Fichter has a penchant for subjects who are significant in the development of religious and philosophical trends. The present volume is a portrait of St. Cyprian as Church Father and Episcopal leader, which is to say, during the last ten years of his life when he was Bishop of Carthage. Due to the lack of biographical materials, Fr. Fichter uses the only possible procedure of setting forth the man as seen in his writings. Fortunately, all of his treatises and a great amount of his correspondence have been preserved. The formal writings on doctrine and morals are analyzed and synopsisized for the reader and form a prominent feature of the book. They serve to give the cursory reader a rather thorough, albeit vicarious appreciation of St. Cyprian's teachings.

St. Cyprian was above all an energetic bishop and his writings are but a reflection of his pastoral activities. His episcopate (249-258) was one long series of calamities and tribulations. His zeal and charity won for him the unshakable love and respect of the people and the informal rank of primate of the African church. Three things make him notable in the pages of church history: his treatment of the "lapsi" after the persecution of Decius, his part in the crushing of the Novatian heresy, and his dispute with Pope Stephen over the question of re-baptism. This last found the saintly bishop on the wrong side but the strength of his conviction was based on a long African tradition and his virile, even violent language sprang from a heart ever attached to purity of doctrine. St. Augustine later said that he himself

would have been convinced by the force of Cyprian's argumentation were it not for the Roman tradition to the contrary. This is a question not settled in the lifetime of either St. Cyprian or Pope Stephen. Fr. Fichter satisfies the reader's desire to know the definitive outcome by introducing a lengthy digest from St. Augustine's works which both solves the question and exculpates the Carthaginian bishop of heresy.

Protestant protagonists have made much of St. Cyprian in the two specific instances of the dispute with Pope Stephen and the so called "Cyprianic theory of the Episcopacy." Fr. Fichter has set forth at length those writings which have furnished a handle for the Protestants. As set in their context and along side of all his works, there is left no room to doubt but that St. Cyprian deserves his title of the Apostle of Unity.

In justice to the author and prospective reader, we must add that, although a scholarly work, this book does not make heavy reading. Readers with a smattering of early Church history will find *St. Cecil Cyprian* an informative and intelligent treatment of a difficult subject.

The Family That Overtook Christ. By Rev. M. Raymond, O.C.S.O. pp. 422. P. J. Kenedy and Sons. \$2.75.

Readers of *The Man Who Got Even with God* have been eagerly awaiting the next production from the pen of Father Raymond. Here it is, a series of biographies dramatized in the form of a novel. It introduces us to the family of St. Bernard. And what an incredible family it was! A father venerated for his holiness, a mother, sister, and five brothers who were all beatified, and St. Bernard himself, distinguished scholar, sublime preacher, and founder of the Cistercian reform.

This is a story which grips the reader all the more because it is true history. Probably there never was another family quite like this. Its members stand out like nine great rocks, meeting, breaking, and turning back the tide of increasing spiritual decadence in twelfth century Europe. Yet, withal, it is a human, lovable family.

The father, Venerable Tescelin, Lord of Fontaines, is a renowned knight and trusted counselor of the Duke of Burgundy. Blessed Alice, his wife, rears her splendid family and dies leaving behind her the sweet memory of sanctity and charity towards the poor. Bernard enters religion at Clairvaux. His zeal induces his brothers Guy, Gerard, and Andrew, knights like their father, and Bartholomew and Nivard, mere lads, to join him. But Bernard's example attracts not only his own family. He gets his uncle and thirty other

nobles to follow him. Moreover, he moves Elizabeth, Guy's wife, to release her husband and to enter a convent herself. A similar event occurs when his sister Humbeline quits her husband and enters Elizabeth's convent. The brothers establish the Abbey of Citeaux under Bernard's leadership. Finally Tescelin himself joins them and spends his last years in the humble garb of a laybrother, in subjection to his own sons.

The adventures of each, the sacrifices they made, their failures and their triumphs, make engrossing reading. The author has portrayed them as warm, living characters. The distinctive personality of each is clearly brought out, and the message each has for the world. Indeed, this book gives a fascinating insight into Trappist spirituality.

The style is not without its faults. Among them are occasional bombast, exaggerated descriptions and reactions of characters, discourses put in the mouths of characters which are fine bits of writing, but scarcely the words one would use in spontaneous speech. These indicate that the author has not yet fully mastered the technique of the novel. Nor does the book always live up to the promise of the Introduction. Yet these failings must be considered as minor in relation to the essential story unfolded. As a whole it is a vital, absorbing tale; one that cried out to be told, and that has been successfully handled. The Fontaines are a family whose acquaintance you will want to make.

R.P.S.

The House on Humility Street. By Rev. Martin W. Doherty. pp. 263. Longmans, Green and Co., Inc. \$3.00.

These memories of the North American College in Rome are written by a priest with several years experience on four Chicago newspapers. Accordingly, the tale is unfolded with all the skill and sparkle we have come to expect from the stylists of that profession. The opening chapters move with such explosive rapidity and drama that the rest of the book is a little breathless in maintaining the pace. The descriptions of seminary life in Rome, of the polyglot group of students and their contacts with the Italian people and their customs are alive with bubbling humor, homey sentiment and human interest. Fr. Doherty has done what we thought could never be done; he has put between book covers the real life of a seminary with all its spiritual depth and superficial buffoonery. His memoirs have a genuine behind-the-scenes flavoring. We feel safe in predicting that *The House on Humility Street* will become a Catholic best-seller.

Representative Medieval and Tudor Plays. Translated and edited by Henry W. Wells and Roger S. Loomis. pp. 301. Sheed and Ward. \$3.50.

To all those interested, professionally or merely scholastically, in the Medieval drama, this collection of the better Miracle and Mystery plays of the Middle Ages should be quite acceptable. The book is something new with age-old content. In their comprehensive introduction, the compilers state that they intend to present those plays that are "essentially medieval—in its lofty aspiration and its coarse fooling; in its rude earthiness and its celestial vision." The ten selected plays are, consequently, an excellent mirror of the culture of the age and as such are of the utmost interest to the general student of culture. They give an insight which is usually only attainable in dusty tomes of research data on the subject.

The collection contains a wide variety of plays. Some with a single scene and four characters, such as *The Miracle of St. Nicholas and the Image*; others with eleven scenes and eighty-two characters, such as the *Mystery of the Redemption*. The scope is wide; the variety complete. Moreover, the editors have rendered the English readable and understandable. Even to those not particularly interested in studying the development of the stage, the book should be a source, not only of pleasurable reading, but also of educational development.

Divine Providence and the Problem of Evil: Translation of St. Augustine's *De Ordine*. By Robert P. Russell, O.S.A. pp. IV + 191. Cosmopolitan Science and Art Service Co., Inc. \$2.00.

Father Russell's translation of St. Augustine's *De Ordine* is a blessing for all students. Augustinian latin is more akin to the classics than to that of the Scholastics and for that reason does not have the easy readability desired by the busy scholar. *De Ordine* is, moreover, an excellent starting point for anyone wishing to become conversant with the works of the great Doctor. It is not strictly a treatise but an informal dialogue between a master and his two young disciples. There are many humorous and homey touches interspersed so that the treatment might almost be called light reading. The work is of great importance as the beginning of the solution of the problem of evil. St. Augustine develops his material in later works but the *De Ordine* is frequently quoted by St. Thomas and later theologians as a primary source for his opinions. Father Russell has turned out a fine rendering into chatty English and has included the original text on opposite pages.

St. Thomas and the Problem of Evil: The Aquinas Lecture, 1942. By Jacques Maritain. pp. 40. Marquette University Press.

This year's annual lecture of the Aristotelian Society of Marquette University is a discussion of the *meaning* of the existence of evil and the cause of evil where free will is concerned. Professor Maritain's treatment is an acute exegesis of two pertinent texts from the *Summa Theologica* and *De Malo* which give the ultimate word of the two points of inquiry. Besides being a very satisfying discussion of salient problems, the lecture is a cogent example of the correct method of Thomistic study and interpretation. The little brochure is but another indication that M. Maritain is one of the very few genuine and penetrating Thomistic thinkers.

Addresses and Sermons. By His Excellency the Most Rev. Amleto Giovanni Cicognani. pp. 394. St. Anthony Guild Press. \$2.50.

One needs but look at the Contents of this latest volume from the pen of the beloved Apostolic Delegate to the United States to realize how close he is to the American scene. The locale of the sermons and addresses, which includes cities large and small from coast to coast, the wide range of topics discussed—marriage, Catholic charities, missions, education, the Eucharist, etc.—indicate the profound learning of the Holy Father's representative as well as his tireless generosity in accepting invitations to attend ecclesiastical and civil functions everywhere throughout the land. The present collection of sixty-five discourses explains Catholic doctrine, illustrates many topics of American ecclesiastical history and commemorates important events in American Catholic life. "The wealth of sound teaching, the unction of fatherly words, the manifestation of unremitting zeal, which these sermons betray, make this a book to be read and cherished."

The Book of Catholic Authors. By Walter Romig. pp. 302. Walter Romig and Company, Detroit. \$2.20.

Mr. Romig seems to have undertaken a one-man crusade to make Catholic authors and their works better known. This is the fourth on his growing list which already includes a *Catholic Who's Who* and a *Guide to Catholic Literature*. The present volume is a collection of informal self-portraits of famous modern Catholic writers. Since this is only the first series, no fault can be found with the selection of sixty-odd authors although many bright lights in the Catholic literary world are absent. The portraits are chatty and informative with particular emphasis on the manner in which the individual author broke

into the literary world. For that reason it is an excellent book to place in the hands of young people interested in writing as a profession. Surely no library should be without its copy on a handy shelf.

Lad of Lima. By Mary Fabyan Windeatt. pp. 152. Sheed and Ward. \$1.75.

The Lad of Lima has come to us at a most opportune hour. The virus of racism is one of the most devastating diseases that is endangering the robust health of the Mystical Body of Christ. The chronic prejudice that the color pigment of one's skin, or the origin of his race essentially enhances a man's dignity, and elevates his group above his brothers in Christ is often imbibed by children in their first days at school. Miss Windeatt has written with a double purpose. She has given us the biography of Blessed Martin, and has pointed it to show that negroid features do not make a person impervious to the influx of divine Grace, nor does it impede the official sanction of extraordinary blessedness.

Since the Seventeenth Century, Peruvian children have heard this tale of humble heroism as a complement to their first parental instruction on prayer. Our children today, who will have the good fortune to read this book, will find themselves trafficking in the familiar phrases of their grade-school reader. They will, above all, be safely educated in the correct teaching of Christ on the dignity of man—"It isn't the color of our skins that matters, it is the color of our souls."

A splendid series of silhouettes interspersed throughout, adds a gentle touch. They will stimulate the young imagination, and make the book more difficult to lay aside. Craft of such excellent execution deserves more for the author than the shroud of oblivion.

Discourses on the Holy Ghost. Compiled and edited by Rev. Lester M. Dooley, S.V.D. pp. 248. Joseph F. Wagner, Inc., N. Y. \$2.50.

The renovation of the face of the earth is one of the projects appropriated to the Holy Ghost. Personified lover, the Third Person of the Trinity has the unique position of falling in love with all men. Conscious of the extension and multiple activities of the Holy Ghost, Father Dooley has called to order a brilliant group of authors to expose some of the biography of the Holy Spirit. This galaxy of writers ranges from the renowned Msgr. Fulton Sheen to an anonymous Trappist monk. Each has written a different aspect, and their collected efforts reflect the multiple operations of the Divine Missionary. The result is a highly recommendable book for the priest or for the intelligent soul for whom formal theology is unattainable.

Catholic Catechism. By W. Faerber. pp. 122 B. Herder Book Co. \$0.30.

Fr. Faerber's *Catechism* is sufficiently known to need no further comment. The new edition eliminates certain useless and unnecessary questions, makes minor changes in the logical sequence and introduces a few new points of doctrine. The appendix includes an excellent guide for confession, notes and diagrams of liturgical vessels and vestments, and the prayers necessary for assistance at the dialogue Mass. The method and format of presentation has not been altered so that the catechism is still decidedly that of Fr. Faerber.

BOOKS RECEIVED

To be reviewed in the next issue.

- Between Hitler and Mussolini.* Memoirs of Ernst Rudiger Prince Starhemberg. Harper and Brothers Publishers. \$3.00.
History of Social Thought. By Rev. Paul Hanly Fursey, Ph.D. The Macmillan Company. \$2.75.
Second Sowing. Life of Mary Aloysia Hardey. By Margaret Williams. Sheed and Ward. \$3.50.
Dogged Apostles. By A. H. Savage. Sheed and Ward. \$2.75.
Spiritual Readings. From Mother St. Paul. Longmans, Green and Co. \$3.00.
Mary of the Magnificat. By Elizabeth Hart. Sheed and Ward. \$1.00.
Crescent Carnival. By Frances Parkinson Keys. Julian Messner, Inc. \$3.00.
Kwangsí, Land of the Black Banners. By Rev. Joseph Cuenot. Herder Book Co. \$2.75.
Chats With Jesus. Vol. II. By Rev. W. H. Russell. P. J. Kenedy and Sons. \$1.00.
The School of Mary. By Rev. John A. Kane. St. Anthony Guild Press. \$2.00.
Catechism Comes To Life. By Rev. Stephen Aylward. H. M. Smyth Co., St. Paul, Minn. \$1.00.
A Book of Simple Words. By a Sister of Notre Dame (De Namur). P. J. Kenedy and Sons. \$2.00.

PAMPHLETS RECEIVED

- Conspectus Cosmologiae.* By Rev. J. A. McWilliams, S.J. Modern Schoolman Press, St. Louis University. 2nd Edition.
In The Vineyard. Essays on Catholic Action. By Rev. John J. Hugo. The Catholic Worker Press, 115 Mott St., N. Y. \$0.05.
Quizzes on the Episcopal and Anglican Churches. By Fathers Rumble and Carty. Radio Replies Press, St. Paul, Minn. \$0.10.
Novena to the Little Flower for Peace and Victory. By Rev. E. F. Garesché, S.J. Vista Maria Press, Cragmoor, N. Y. \$0.10, \$8.00 per 100.
SOCIETY OF THE DIVINE SAVIOR, St. Nazianz, Wisconsin.
Priest's Saturday and the Sick. By Rev. P. W. Menke, S.D.S. \$0.10.
Priest's Saturday and the Children. By Rev. P. W. Menke, S.D.S. \$0.10.
Priest's Saturday and Catholic Action. By Rev. G. Hegele, S.D.S. \$0.10.

OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

The Catholic and Culture. Catholic Hour Series. By Rev. Vincent Lloyd-Russell. \$0.15.

A Report to Mothers and Fathers. Catholic Hour Series. By Rev. W. A. Maguire, U.S.N., and Rev. C. E. O'Hara, U.S.A. \$0.15.

Christian Heroism. Catholic Hour Series. By Rev. R. J. Slavin, O.P. \$0.20.

The Liturgy and the Laity. Catholic Hour Series. By W. J. Lallou. \$0.15.

When You Wish Upon a Star. By Rev. P. H. Conway, O.P. \$0.10.

God's Plan and Your Salvation. By Most Rev. J. F. Noll. \$0.10.

ST. ANTHONY GUILD PRESS, Paterson, N. J.

The Way of the Cross for Little Feet. By Frederick Cook.

Saint Francis Solano; Apostle of Argentina and Peru. By Marion A. Habig, O.F.M. \$0.05.

Our Dead. By Rev. Isidore O'Brien, O.F.M. \$0.05.



SAINT JOSEPH'S PROVINCE

CLOISTER SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. J. B. Gorman, O.P., on the death of his brother; to the Rev. P. A. and P. C. Skehan, O.P., on the death of their father; to the Rev. T. J. Murphy, O.P., and Bro. Vincent Noughten, O.P., on the death of their mothers.

APPOINTMENTS The Rev. G. M. O'Dowd, O.P., was recently appointed pastor of the Blessed Martin de Porres Mission in Columbia, S. C. The Rev. L. M. O'Leary, O.P., has been sent to Cincinnati where he will act as Administrator of St. Andrew's Church.

ORDINATIONS On September 19, the Most Rev. John J. McNamara, D.D., Auxiliary Bishop of Baltimore and Washington, conferred first Tonsure on the following Brothers in the crypt of the National Shrine of the Immaculate Conception, Washington, D. C.: Thomas Aquinas Collins, Albert Mahler, Patrick Sullivan, Denis Brackett, Xavier Finnegan, Louis Reardon, Timothy Dittoe, Terence Sullivan, David Kenny and Clement McKenna. On the following day the same Brothers received the four Minor Orders from the Most Rev. Peter L. Ireton, D.D., Bishop of Richmond.

PROFESSIONS The Very Rev. Adrian T. English, O.P., Prior of the House of Studies, Washington, D. C., received the following solemn professions: On September 12, Brothers David Kenny, O.P., and Clement McKenna, O.P.; October 16, Brother Hubert Horan, O.P.; November 3, Brother Augustine Dooley, O.P.

Brother Philip Forster, O.P., made his simple profession at St. Rose Priory, Springfield, Ky., on August 23, 1942. The Very Rev. H. J. McManus, O.P., Prior, presided.

DOMINICANA STAFF The present staff of DOMINICANA extend their congratulations to the new members who will assume their duties with the publication of the next issue. The news members are: Brothers Robert Prout, Editor; Louis Reardon, Associate Editor; Brother Patrick Sullivan, Book Review Editor; Brother Clement McKenna, Associate Book Review Editor; Brother Bernardine Conlon, Business Manager; Brother Antoninus Jurgelaitis, Circulation Manager; Brother Xavier Finnegan, Assistant Circulation Manager; Brother Hugh Loughery, Cloister Chronicle; Brother Quentin McSweeney, Sisters' Chronicle; Calendar, Brother Urban Mullaney and Brother Hubert Horan; Book Store, Brother Louis Bertrand O'Connell.

SAINT ALBERT'S PROVINCE

CLOISTER SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Very Rev. J. L. Callahan, O.P., on the death of his mother; the Rev. R. W. Mulvey, O.P., on the death of his father.

The following pastors have been appointed: the Very Rev. R. M. Burke, O.P., to Saint Albert's, Minneapolis; the Rev. V. R. Hughes, O.P., to Saint Dominic's, Denver, and the Rev. R. B. Connelly, O.P., to Saint Vincent Ferrer's, River Forest, Illinois.

The Rev. W. A. McLoughlin, O.P., has been made subprior of the House of Studies, River Forest, Illinois.

The Rev. Leo C. Gainor, O.P., has been made subprior of Holy Rosary Priory, Minneapolis.

The Rev. J. A. O'Donnell, O.P., has been appointed head of the Western Mission Band with residence at Saint Pius', Chicago.

The Rev. H. J. Hoppe, O.P., has been appointed head of the Southern Mission Band with residence at Saint Anthony's Priory, New Orleans.

CHAPLAIN The Rev. A. H. Hamel, O.P., has been commissioned as a chaplain in the Army.

THOMISTIC ASSOCIATION The Thomistic Association has opened a new center of activity with the beginning of lectures in Chicago under the Rev. Timothy Sparks, O.P. Other members of the faculty of the House of Studies are continuing the lectures in the eight centres already established in Wisconsin.

PROFESSIONS On July 23, the Very Rev. Peter O'Brien, O.P., Provincial, received the solemn profession of Bro. Anthony DiDonato, O.P. On August 16, the Very Rev. Alexius Driscoll, O.P., Prior of the House of Studies, received the solemn profession of the following Brothers at the Dominican College Camp: Raymond Scullion, Bertrand Mahoney, Jordan Aumann, Matthew Erwin, Damian Sheehan, Aquinas Barrett, Leo Dolan and Bernard Dering.

On September 12, the Very Rev. W. A. McLoughlin, O.P., received the solemn profession of Bros. Donald Sherry, O.P., and Chrysostom Seery, O.P.

On October 13, the Very Rev. Alexius Driscoll, O.P., received the solemn profession of Bro. Philip Brady, O.P., and on October 18, that of Bro. Ambrose McNamara, O.P.

On August 5, The Very Rev. Peter O'Brien, O.P., received the simple profession of the following Brothers: Joseph Angers, Benedict Ashley, John Marie Coburn, Thomas Aquinas Susi, Patrick Brady, William Sherman, Timothy Froendhoff and Daniel Lombard.

On September 15, the Very Rev. W. A. McLoughlin, O.P., received the simple profession of Bro. Jude Nogar, O.P.

The Very Rev. Alexius Driscoll, O.P., received the simple profession of Bro. Denis McAuliffe, O.P., on September 27 and on Rosary Sunday, October 4, that of Bro. Anthony Nadeau, O.P., and Bro. Clement McAndrew, O.P.

RECEPTION OF THE HABIT On June 24, the following Novices received the habit of the Dominican Order for the Province of Saint Albert the Great from the Very Rev. Alexius Driscoll, O.P.: Bro. Gregory Going, Bro. David Collins, Bro. Dominic Tamburello, Bro. Athanasius Weisheipl, Bro. Pius Conlon, Bro. Michael Faraon, Bro. Lawrence Moore, Bro. Hyacinth Brenda, Bro. Ignatius Reardon, Bro. Malachy Dooley, Bro. Richard Butler, Bro. Gilbert Graham, Bro. Colum Burke, Bro. Henry Siebs.

On June 25, Bro. John Thomas Bonee, received the habit from the Very Rev. Alexius Driscoll, O.P.

On September 13, Bro. Matthias Mueller received the habit from the Very Rev. W. A. McLoughlin, O.P.

ORDERS Ordinations were held in the chapel of the House of Studies on October 27, and 28. The Orders were conferred by Most Reverend William D. O'Brien, D.D., Auxiliary Bishop of Chicago on the following:

FIRST TONSURE, PORTER, AND LECTOR: Bros. Raymund Scullion, Bertrand Mahoney, Jordan Aumann, Matthew Erwin, Damian Marie Sheehan, Aquinas Barrett, Leo Dolan, Bernard Dering, Donald Sherry, Chrysostom Seery, Philip Brady, and Ambrose McNamara.

EXORCISTS AND ACOLYTES: Bros. Cyril Geary, Andrew Henry, Cajetan Donlan, Gerard O'Connell, Reginald Malatesta, Paul Hinnebusch, Vincent Ferrer Lux, Luke Lyons, Sylvester Fraher, John Francis McDonnell, Edmund O'Connell, Adrian Myers, Sebastian Angers, and Ferrer Brown.

DIACONATE: Rev. Bros. Raul Diaz, Jerome McMullen, Vincent Whalen, James McHatton, Fabian Larcher, and Edward Conley.

SISTERS' CHRONICLE

Congregation of the Immaculate Heart of Mary, Akron, Ohio

His Excellency, Most Rev. James A. McFadden, S.T.D., Auxiliary Bishop of Cleveland, gave the habit to eight postulants on July 19. Six novices made their first vows the same day.

Sister Catherine De Ricci, O.P., and Sister M. Venantia, O.P., celebrated the fiftieth anniversary of their religious profession on August 4. Rev. Francis K. Gosser presided at the ceremony.

Rev. J. A. Manning, O.P., conducted a retreat at Our Lady of the Elms during the week of August 16.

August 29 marked the twenty-fifth anniversary of Sister M. Constantia, O.P., and Sister M. Helen, O.P. Rev. A. B. Neiser, O.P. celebrated the Mass for the jubilarians in the convent chapel.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

War may destroy cities and bring misery and want in its wake. Thousands may be left to wander as homeless refugees, but all this does not stop mission work. Of the two hundred and forty Maryknoll Sisters laboring at various points of the Far East when war began, thirty-one have been repatriated and arrived home on the M/S Gripsholm in August. Twelve of the returning missionaries are from Hong Kong, where one of the two Maryknoll schools is being used as a Japanese military hospital. The other school is occupied by Maryknoll Sisters who have been released from internment and are now giving instructions to a limited number of students in accordance with educational regulations made by Japanese authorities.

Most of the repatriates are from Korean and Manchurian missions, where fortunately, native Sisters and Priests have been left in charge.

Encouraging reports have been received from the Sisters in Free China. In their distress thousands of homeless refugees are turning to the missionaries for help. Last year 800,000 of these souls sought instruction in the Catholic Faith. Due to the limited number of missionaries, only 110,000 were baptized.

Among the new works at home, the Maryknoll Sisters have opened the first archdiocesan grade school for Negro children in St. Louis. At the invitation of Archbishop Glennon, five Maryknoll Sisters arrived in that city in September and on September 28 opened the doors of St. Bernadette's to Colored students. One of the Sisters teaching in the school arrived recently from Hong Kong.

At Guadalupe, California, a small mission was started in June. In New York City a settlement house for Chinese is soon to be undertaken. This will be Maryknoll's first venture among the Chinese outside of China. Hitherto their work

among Orientals in the United States has been among Japanese and Koreans on the Pacific Coast.

Sacred Heart Convent, Houston, Texas

The Dominican Sisters and the Pupils of the Sacred Heart Academy, Galveston, were honored by the presence of His Excellency, the Most Rev. C. E. Byrne, D.D., LL.D., on the fifty-first anniversary of his ordination to the Holy Priesthood. His Excellency celebrated the Mass of the Holy Ghost in the beautiful new auditorium of the High School, and the entire student body received Holy Communion for his intention. After the Mass the Bishop addressed the assembled pupils in an eloquent exhortation on devotion to the Rosary, on the seriousness of the present war conditions, and of the need of the guidance of the Holy Spirit in the work of the new school year. Present in the sanctuary were the Rt. Rev. D. P. O'Connell, S.T.B., LL.D., and the Reverends H. Eastland, G. Rhein and H. Kearns.

The opening Mass of the St. Agnes Academy, Houston, Texas, was celebrated by the Rev. F. Grant, O.P.

The Rev. F. L. Vander Hayden, O.P., delivered a very eloquent and instructive lecture on the Rosary to the Alumnae of St. Agnes Academy at their first meeting of the present year.

On October 22, the pupils of St. Agnes Academy presented the Living Rosary in the Chapel, in which both High School and Grade School united in honoring the Queen of the Holy Rosary.

The community suffered a great loss in the deaths of Sister Mary Louis Mangan, O.P., and Sister M. Reginald Carey, O.P. The former had spent forty-seven years and the latter fifty-two years in self-sacrificing service for the community as earnest and devoted teachers. R.I.P.

Congregation of the Holy Cross, Brooklyn, N. Y.

Thirty-three Junior Professed Sisters have joined the ranks of those working in the various Mission Houses.

Rev. F. N. Georges, O.P., recently addressed the Novitiate members of the Blessed Francis Capillas Mission Unit.

A fitting celebration was held to commemorate the Golden Jubilee Anniversary of the Founding of Our Lady of Consolation Home for the Aged, Amityville, N. Y. Among the numerous guests were many distinguished members of the clergy.

Sacred Heart Academy, Springfield, Ill.

On October 1, the Shamrock Clinic Hospital of Shamrock, Texas, was transferred to the Dominican Sisters. Now known as St. Mary's Hospital, it will continue to be operated as an open staff hospital. His Excellency, Bishop Laurence J. FitzSimon dedicated the hospital on November 1. Four years ago, St. Joseph Hospital in Wellington, Texas, which is also in the diocese of Amarillo, was taken over by our Sisters.

Sister M. Dominica Bergen, O.P., celebrated her Diamond Jubilee on November 14.

Immaculate Conception Convent, Great Bend, Kansas

Sisters of the Community have enrolled for undergraduate work and post-graduate work towards degrees at the following schools: Sacred Heart Junior College, Wichita; Marymount College, Salina; St. Mary's College, Leavenworth; St. Louis University, St. Louis; St. Francis Hospital, Peoria; St. Catherine's Hospital, Omaha.

Sister M. Henrietta, O.P., and Sister M. Hilaria, O.P., attended the 31st An-

nual Nurses Convention of the Kansas State Association, held at the Allis Hotel, Wichita, from October 6-8.

On October 18, at 3:00 p.m., His Excellency, the Most Rev. C. H. Winkelmann, dedicated the new \$90,000 annex to St. Catherine's Hospital, Garden City, Kansas. The three-story addition, fireproof and modern throughout, adds 25 beds to the hospital capacity. The Most Rev. Bishop came to Garden on October 17, and in the evening erected the Stations of the Cross in the new chapel. On Sunday morning at 6:00 o'clock, His Excellency blessed the chapel in the new building and was the celebrant of a *Missa Recitata* with an Offertory procession.

St. Mary of the Springs, Columbus, Ohio

On July 10, seven Sisters celebrated the Silver Jubilee of their religious profession. The occasion was marked by a Solemn High Mass at which the Rev. L. A. Ryan, O.P., was celebrant, Rev. J. M. Egan, O.P., Deacon, and Rev. J. J. Molloy, O.P., Subdeacon. The sermon was preached by Father L. A. Ryan, O.P.

On August 14, seventeen postulants were clothed with the religious habit; and on August 15, nine Novices made first profession and nine others made final vows.

Father T. L. Weiland, O.P., arrived at St. Mary's as Chaplain to succeed Father J. D. Pendergast, O.P., on August 31.

Mother Stephanie, O.P., was represented on October 7 at the Golden Jubilee celebration of the Adrian Congregation, by Sister M. Bernardine, O.P., and her companion.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

Sister Mary Benigna of Jesus, O.P., passed to her eternal reward on July 18, in the seventh year of her religious profession. R.I.P.

The annual celebration of Rosary Sunday took place in the chapel on October 4 at 3:00 p.m. The Rev. R. E. Vahey, O.P., conducted the devotions and preached the sermon.

The annual retreat of the Community was preached by the Rev. W. F. Cassidy, O.P., from October 16 to October 25.

The fall Novena in honor of Blessed Martin opened on November 3 and closed on November 11. It was conducted by the Rev. F. N. Georges, O.P., and the Rev. W. F. Cassidy, O.P.

Dominican Monastery, Catonsville, Md.

During the past year there were three Silver Jubilee Celebrations, that of Sister Mary Therese of the Child Jesus and of the Holy Face, O.P., Sister Mary Raphael of Jesus, O.P., and Mother Mary Genevieve of Jesus, O.P., ex-Prioress. There was a Mass of Thanksgiving and appropriate Community Services.

Rev. J. A. Manning, O.P., of Somers, Ohio preached a Triduum to the Community, October 11, 12 and 13.

Every First Sunday during the year there was the usual Pilgrimage Service in honor of Our Lady, Queen of the Most Holy Rosary. These Services were conducted each month by the various priests of the Archdioceses of Baltimore and Washington, and members of Religious Orders who very kindly donated their services. The Exercises of May and October were conducted by Rev. Father Linsenmeyer, and Rev. J. J. McLarney, O.P., of the Dominican House of Studies, Washington, D. C.

On September 7, Sister Mary of the Immaculate Heart, O.P., of St. Casimir's, Baltimore, Maryland, made her Temporary Vows, and Sister Margaret Mary of the Sacred Heart, O.P., of St. Lucy's Parish, Jersey City, New Jersey, made her Perpetual Vows. Very Rev. Msgr. Lawrence J. Shehan, D.D., Pastor of St. Patrick's Church, Washington, D. C., presided as the Delegate of His Excellency, Most Rev. Michael J. Curley, D.D. He sang the Solemn High Mass and preached an elo-

quent sermon on the Religious Life. Two Passionist Fathers were Deacon and Subdeacon. The Profession Ceremony was followed by Solemn Benediction.

Congregation of the Most Holy Cross, Everett, Wash.

On October 24 the Very Rev. F. A. Pope, O.P., and Rev. J. Asturias, O.P., both of Blessed Sacrament Priory, Seattle, were guests of honor at the Annual Homecoming celebration at Newman Hall on the University of Washington Campus. Doctor and Mrs. Herbert Cory were also among the honored guests.

Sister M. Austin, O.P., of Holy Angels Academy, Seattle, is attending the Catholic University in Washington, D. C., where she is completing her work for a doctor's degree.

At the close of the summer school in Seattle twenty-three Sisters received their B.A. degrees.

A Solemn Mass of Requiem was sung in St. Benedict's Church, Seattle, for the repose of the soul of Sister Mary Baptista Phelan, O.P., whose death occurred in September in Newburgh. Sister Baptista labored generously for twenty years in the West prior to returning to the East in 1923. She was in charge of St. Benedict's School for many years.

Rev. J. J. Butler, O.P., conducts classes in Philosophy of Religion at St. Dominic's Novitiate.

At the last laywomen's retreat at St. Dominic's conducted by Father J. J. Butler, O.P., one hundred-two young ladies attended. This was the largest number registered since the women's retreats were inaugurated in Everett. There has also been a marked growth in the number who have become Dominican Tertiaries due to these annual retreats.

Marywood Academy, Grand Rapids, Mich.

The Very Rev. W. D. Sullivan, O.P., of St. Joseph's Priory, Somerset, Ohio, conducted the annual retreat held at Marywood, motherhouse of the Dominican Sisters of the Congregation of Our Lady of the Sacred Heart, Grand Rapids, Michigan, from August 8 to 15.

The Rev. C. P. Wilson, O.P., of St. Vincent Ferrer Church, New York City, replaced Rev. Joseph A. Luther as Chaplain of Marywood Academy and motherhouse, August 19, 1942.

Sister Mary Aloysius Miller, O.P., after 55 years in religion was called to her eternal reward October 8, 1942. R.I.P.

On Sunday, October 4, at 4:45 p.m., the Sisters of Marywood, over 200 Academy girls, several local clergy, the Rev. C. P. Wilson, O.P., and His Excellency the Most Rev. Joseph Plagens, Bishop of the diocese of Grand Rapids, formed a rosary procession in honor of Our Lady, Queen of the Holy Rosary. The white-robed Sisters, Senior girls in white caps and gowns, the remaining students in navy blue uniforms with white collars and cuffs, each carrying a rose, the clergy and the Most Rev. Bishop marched in honor of Our Lady about the campus and into Sacred Heart Chapel of Marywood where the colorful ceremony was concluded by Pontifical Benediction.

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